



"VOICE of ISLAM"



Roses have
thorns!
The Haqq too
has thorns!
"We strike
baatil with the

Haqq. Then it crushes the
brains of baatil." (Qur'aan)

*"Do not
speak much
besides
Thikrullah,
for much
speech kills
the heart."
(Hadith)*

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 28 NO. 01

THE SAHAABAH - THE PIVOT OF ISLAM -

THE COMPILERS OF THE QUR'AAN

Minus the Sahaabah, there is no Islam and no Qur'aan. The Sahaabah were the ones who had compiled the Qur'aan Majeed in Book form. The Sahaabah were

the direct Students of Rasulullah (Sallallahu alayhi wasallam), who had understood the Qur'aan and the Sunnah the best. No one can ever supersede the Sahaabah in understanding the Qur'aan and the Sunnah.

In the Qur'aan Majeed, Allah Ta'ala confirms the authority of the Sahaabah

and commands obedience to them. Imaan and the Deen have to be understood and practised the way the Sahaabah had understood and practised. Placing the seal of authority on the Sahaabah, the Qur'aan Majeed states:

"When it is said to them (the kuffaar munaafiqeen):

'Believe as the PEOPLE have believed.' They (the munaafiqeen) say:

'Should we believe as the morons (referring to the Sahaabah) believe?' Behold!

Indeed, they (the munaafiqeen) are the morons, but they do not understand (because their Kufr has made them the worst of morons)."

(Al-Baqarah, Aayat 13)

In this Aayat, Allah Ta'ala commands Imaan (to believe) as the PEOPLE believe. Who are the PEOPLE referred to in this Aayat? Every Muslim understands that it refers in the first instance to the Sahaabah. There is no segment of the Ummah occupying such a lofty status as the Sahaabah. Thus Rasulullah (Sallallahu

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A SIMPLE, HALAAL METHOD OF INVESTING

All 'mudhaarabah', 'ijaarah' and 'shirkat' models of these modernist financiers whose brains are welded to the capitalist riba system, are baseless and not permissible in terms of the Shariah. Their 'shariah compliant' assurances are false and deceptive.

A simple method of investment is for the investor to purchase the goods (stock, equipment, etc.), required by the trader, then add his profit and sell it to the trader who can pay it in monthly instalments on agreed terms.

For example, Zaid wants to invest \$200K. in Bakr's business. Bakr requires the money to purchase stock/equipment, etc. Zaid should purchase the stock, etc.,

and add his profit, e.g. \$50K, and give Bakr an invoice of \$250K which will be payable over 12 months or any period agreed between the parties.

Bakr or his representative should accompany Zaid or his representative to purchase the goods. Zaid or his representative will then sell the goods to Bakr for whatever amount the parties agree.

This method eliminates all the western/capitalist riba type of shenanigan terms and conditions which are invariably attached to so-called 'Shariah compliant' deals which in reality are deceptive and not Shariah compliant.

Questions and Answers

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Q. *We intend opening a Maktab for girls under 9 years. The Maktab will be in a back room of a Musjid completely separated from the boys Maktab. What advice do you have?*

A. Our advice is that girls even under 9 years, should not be taught at the Madrasah/Musjid building. They should be taught in a home environment. There should be absolutely no female classes at the Madrasah. Girls congregating at a public venue is fraught with fitnah. Girls of 6 and 7 should be observing strict Purdah/Hijaab.

Q. *Is it permissible to sell old coins for more than their original value? For example, can an old 50 cent silver coin be sold for R1,000?*

A. Coins may be bought and sold for any price. However, if a silver coin is sold, payment should be in another form, e.g. in notes or another currency.

Q. *An Aalim advises his wife to sit at the back seat of the car instead of the passengers seat next to him, the husband advises that it's a Sunnah to be seated behind the husband instead of next to him whilst travelling, what is the Majlis comment on the above?*

A. Yes, it is right. There is more purdah in the wife sitting in the rear seat. In front there is greater exposure. Rasulullah (Sallallahu alayhi wasallam) said: "Woman is Aurah." That is she has to be totally concealed.

Q. *Since most of the meat and chickens are doubtful and*

HARAAM IN THE MUSJID

Q. *My husband and I were travelling and thus had to stop at a masjid to perform salaah. We stopped at the Musgrave Masjid in Durban. I was shocked to enter the wudhu khana area to find 3 cctv cameras facing me from all directions, making it impossible to make wudhu without exposing some part of the satr. Even if these modernists don't believe that nikaab is fardh at least I think they know Hijaab is fardh. Then too, how does a lady make masah of the head? Allaah save us. Please inform others who perhaps out of necessity being musaafir need to perform salaah to rather use some other venues.*

This is the same masjid that attracted a huge crowd of females for taraweeh sa-

laah. I was surprised at the huge size of the ladies section but I was told that during taraweeh the sliding doors had to be opened to accommodate more women. Perhaps there were more ladies than men.

A. The modernists of this specific Musjid are fussaaq who do not believe that Hijaab is Fardh. They have no real affinity with the Shariah, hence they are notorious for their haraam shenanigans in the Musjid. Haraam pictography, women in the Musjid, mess-up I'tikaafs and in general blithe disregard for the Shariah are the attributes of these modernists who happen to be in charge of the Musjid.

Travelling females should not perform Salaat in such Musajid where the Shariah is flagrantly violated.

even haraam, will I be breaking family ties if I do not attend a family function to which I have been invited? How should this be reconciled with the Hadith which clearly mentions that it is sinful not to answer an invitation?

A. There is no need to reconcile haraam with the Hadith. If pork and liquor are served, most certainly every ignorant Muslim understands it is haraam to attend such a function. The same applies with functions where carrion is served. Refraining from attending such functions is not breaking family ties. On the

contrary it is obedience to the Shariah.

Q. *If the baby vomits on my clothes does my wudhu break?*

A. While the baby's vomit will make your clothing impure/naapaak, it will not invalidate your wudhu.

Q. *I have to pay Zakaat on my gold jewellery. I do not have cash to pay the Zakaat. Can I take a loan and give the jewellery as security until I am able to repay the loan?*

A. Yes, jewellery may be pawned to acquire a loan to pay the Zakaat.

Q. *I have trading stock on*

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which I pay Zakaat. I have recently acquired some gold jewellery. A year has not passed. Is Zakaat to be paid on the jewellery as well?

A. You have to pay Zakaat on the gold jewellery as well even if a year has not passed. When calculating your Zakaat you have to add together all Zakaat assets which are gold, silver, stock-in-trade and cash. Then deduct any debts and pay Zakaat on the balance.

***Q.** If someone argues to validate marriage between a Muslim woman and a kaafir man, will he lose his Imaan?*

A. Most certainly, arguing to validate marriage between a Muslim woman and a kaafir male invalidates Imaan. The person becomes a murtad. The devil seeks to override the Law of Allah Ta'ala. All such proponents are murtaddeen.

***Q.** A Muslim barber cuts haraam hair styles; cuts the hair of even women and shaves beards. Is his income halaal?*

A. His earnings are haraam.

***Q.** A husband has had affairs zina affairs with multiple women. Now his wife refuses to have conjugal relations with him. She insists that he should go for medical testing and that there be a waiting period of six months. Can she do so? Is it permissible?*

A. Since there is fear of the man having contracted some filthy zina disease as a consequence of his zina relationships with lewd women, the wife may request that he be tested. The 6 month abstention

VIOLATING THE FAMILY'S RIGHTS

***Q.** I forbade my husband from going with friends to the beach. He is upset with me. Am I in error?*

A. You were right for forbidding your husband from going to the beach with friends. Going to the beach with friends is a perfect recipe for shaitaanityat and nafsaaaniyat. A husband's friends are his wife and children. In his free time he must remain at home and spend time with his family. It is not permissible to go off with friends.

All of them are bereft of Taqwa. They become involved in many haraam activities when they are together. Married men should be ashamed of themselves for neglecting their families and squandering the time

with friends. Their haraam indulgences are not secrets. Too many marriages are miserable because of the neglect of husbands. Wives by the score complain about the haraam phone addiction of their husbands. They squander hours looking at haraam and filth on their phones whilst neglecting their wives and children. They will have to answer to Allah Ta'ala for neglecting their wives and children.

Husbands should understand that it is the Waajib right of the wife to have her husband at home from Maghrib. It is not permissible for them to go off with 'friends' during the time which Allah Ta'ala has allocated for wives.

from conjugal relations is a valid demand.

***Q.** Is it permissible to work as a police officer or a prison officer in America?*

A. In fact it is not permissible even in a Muslim country of this era. All governments govern according to the law of Taaghoot, hence it is not permissible to work in any governmental department, especially the police, army and tax sectors.

***Q.** A man went missing for several years. The Ulama Committee had ruled a waiting period of four years. When this period ended, the*

decree of Maut (Death) was issued. His wife then married. Two years after the marriage, the first husband surfaced. What is the ruling in this case?

A. The nikah of the second husband becomes invalid. The woman remains in the Nikah of her first husband. However, they may live together only after expiry of her Iddat. If she is pregnant, the Iddat will expire after delivery. If not pregnant, the Iddat consists of three haidh (menses) cycles.

***Q.** I have observed that during Ramadhaan, women had gone for Umrah sit outside*

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Musjid Nabawi in groups for Iftaar. This does not happen in Makkah. Is it permissible?

A. When it is not permissible for these women to be even inside the Musjid for Salaat, how can it ever be permissible for them to sit in groups outside the Musjid eating like dogs and labelling their stunt as 'iftaar'? They are lewd women who resort to such tricks and stunts to give expression to their nafsaniyat.

Q. Is it permissible for women to travel in the same cars with brothers-in-law from Makkah to Madinah?

A. Most assuredly it is not permissible. But since the trip to the Holy Land has become a merrymaking holiday under 'deeni' guise, the nafs finds free expression for haraam. Even zina is accepted, and in fact regarded necessary by these followers of Iblees. Rasulullah (Sallallahu alayhi wasallam) had described a woman's brother-in-law as her 'Maut' (Death). How can it ever be permissible for them to travel in the same vehicle? Zina is of varying degrees and kinds.

Q. When evening approaches shaitan spreads his throne on the sea and the fellow shayaateen return and give their reports of the evil they had done for the day. With regards to this, is the sea a good place to be going to relax at, etc. Many people go for holidays to the seaside, viewing the beauty of the creation of Allah Ta'ala?

A. The assembly of the shayaateen at the seaside occurs

GREETING A FAASIQ RELATIVE

Q. The mas'alah is that a faasiq should not be offered Salaam. My father shaves his beard, hence is a faasiq. I am in a dilemma. Do I say Salaam to him or not?

A. Understand well that allegiance and obedience are first to Allah Ta'ala. It is haraam to obey even parents in anything which is in violation of the Shariah. The Qur'aan and Hadith are explicit in this prohibition.

Your father despite being a flagrant faasiq has to be respected by you. However, such respect has to incumbently be within the limits of the Shariah. If you are certain of a danger for your father in some deal or activity - that he will suffer monetary loss or sustain bodily injury from the danger, what will you do? Will you remain a silent observer of the harm and calamity befalling him? Obviously not. You will alert him and do whatever is possible to prevent him suffering harm.

What harm and danger are greater for a Muslim than the calamity of Allah's Wrath and the Athaab of Jahannam?

during the evenings. Therefore, one should not be at the seaside during the evenings.

Q. Whilst knowing the imaams of the Haramain Sharifain, are not in accordance to the Shari'ah, as well as many Qurra and reciters of the Quraan e Kareem, will it

However, since belief in these transcendental truths and realities is extremely deficient in most Muslims, in fact their attitude demonstrates lack of belief in the Aakhirat, they do not view the calamities of the Aakhirat to have any significance, hence they are silent in this respect.

If your belief in the Aakhirat and its calamities is real and alive, then you will act in the best interests of your father to save him from the *Athaab* of Jahannam and the *Ghadhb* of Allah Ta'ala. You have to offer Naseehat to your father. You have to explain the Shariah's stance to him, and to very respectfully explain to him that the Shariah has tied your hands and does not permit you to offer Salaam to him nor may you respond to his Salaam.

In so doing, you will be acting in his best interests and will be motivated by concern and love for him. Obviously, the faasiq will not understand this stance. He will rebuke and revile you. Maintain silence and do not lose respect. But remain firm on the Shariah.

be permissible to still listen to their beautiful recitations of the Quraan e Kareem?

A. Their Qiraa't recordings may be listened to.

Q. Ahmed buys goods from a supplier. Ahmed has an agreement with the supplier that if he pays the goods

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bought on credit within 30 days, then he will get a 2.5% settlement discount. Ahmed does not have the cash flow, so Ahmed tells Abdullah he can pay it on his behalf but Abdullah says he will take the 2.5% discount for his own benefit. Ahmed agrees to these terms with Abdullah. Is this permissible?

A. The 2.5% which Abdullah takes is haraam riba.

Q. Is it permissible to touch and handle an English translation of the Qur'aan in which appears also the Arabic text?

A. The English translation which contains the Arabic text of the Qur'aan Majeed may not be touched without wudhu.

Q. An airline company had a sale of tickets for R11. I purchased one such ticket. Can I sell it for R500?

A. You may not sell the ticket for more than R11. The gain will be haraam riba.

Q. Is a wife the equal of her husband?

A. Equality of man and woman is a kuffaar concept. The Qur'aan Majeed states explicitly that the husband has a higher rank than the wife.

Q. The value of my gold jewellery is R60,000. But the value of the actual gold in the jewellery is R40,000. On what value do I have to pay Zakaat? The additional value is for the design of the jewellery.

A. Zakaat is paid on the value of the gold only, not on the value of the jewellery. Zakaat

ANOTHER MORON DEVIATE

Question

There is a man in the USA who goes by the name of Shaikh Uthman Ibn Farook. He was a former Gang member who got Hidaayat, left the evil life, gained some Knowledge about the Deen and has since become somewhat famous debating with Non-Muslims on YouTube and Social Media.

Recently he was invited at a Masjid. While he was answering questions about the Tablighi Jamaat he said that if you want to give people a book to read in which they can make Amal on a Hadith then you'd rather give them a book with Authentic Hadiths, not some book -Fazaail e Amaal- which has a lot of Maudhoo, Muallaq, Baatil and baseless Hadiths. (His words)

Then he made a sarcastic comment saying, "Don't give me excuses about how you can use a weak Hadith for the sake of Fadhaail and stuff". Instead benefit the Awaam by giving them a book which has Saheeh Hadiths in which they can follow the Fadhaail. Is there anything valid in what he had said?

Answer

The chap is another deviate moron. This will suffice as commentary for his *jahl-e-murakkab* (compound ignorance). When confronted by such *ghutha* the Qur'aan advises: "*When they (the Mutaqeen) hear laghw (drivel/nonsense/rubbish), they say: 'For us are our deeds and for you are your deeds. Salaam on you. We do not follow the morons.'*"

is not paid for 'the design of the jewellery'.

Q. Is it allowed to perform acts of ibaadat and sadqah as thawaab for the Jinn?

A. For Muslim jinn it is permissible. Nevertheless, we are not aware of any Hadith or explicit statement of any Senior in this regard.

Q. Some people sell Qur'baani animals by weight. The sheep/goat is chosen by the customer. The price is fixed after slaughtering the animal and weighing the meat. Is this correct?

A. For the sale of goats/sheep to be valid the essential re-

quirement is that the price must be fixed at the time of the sale agreement. Whatever the price may be must be known and fixed at the time of the sale agreement. Selling by weight as described is not permissible. The sale is *faasid* (corrupt and not valid), hence the Qur'baani is not valid.

Q. A customer orders a sheep telephonically. He pays for the sheep. However, after the sheep is shown, he is not satisfied. He wants the sale to be cancelled. What is the ruling?

A. If the customer purchased the animal without having seen it, he/she has the right to can-

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cel the sale after seeing it and not being satisfied with it.

Q. Is it valid to pay for the Qur'baani animal only after it is slaughtered?

A. The date of Payment may be agreed between the seller and the customer. It could be before slaughtering or after slaughtering.

Q. We live in city suburbs. Our Qur'baani is done in rural areas on the Day of Eid, but before the Eid Salaat. Is this permissible?

A. If by 'rural areas' you means farms, then the slaughtering may take place before Eid Salaat on the Day of Eid.

Q. After the animals were slaughtered, it was discovered that they were less than a year. Is the Qur'baani valid?

A. If after slaughtering the animals it is confirmed that they were less than a year, then the Qur'baani will not be valid.

Q. The customer specified that he/she wants the meat of his/her Qur'baani animal. However, the butcherman gives meat randomly from any carcass. Is this permissible?

A. If a customer has specified that he/she wants the meat of his/her animal which was slaughtered, then it is compulsory to comply. If other meat is given, then while this will be wrong and sinful, the Qur'baani remains valid.

Q. Is it permissible for the seller of the animals to retain the skins, offal, liver, etc. This condition is made or understood when the animal is sold.

A. The seller may not withhold the skin, offal (internal or-

HEELAH

Heelah is a stratagem of converting Zakaat monies into funds which could be used for a variety of Islamic projects, e.g. paying the salaries of Ustaadhs, building and other expenses associated with the Madrasah, expenses which may not be paid with Zakaat funds.

Question

The Heelah strategy adopted in some Madrasahs is as follows: An official of the Madrasah calls in a student, hands him a large amount of money with the instruction

to give the money to the principal or to any other official of the Madrasah. Is this heelah process valid and permissible?

Answer This 'heelah' is not valid nor is it permissible. The Zakaat is not discharged by this method of mockery and self-deception.

Instructing the student to hand over the money to the Madrasah is palpable deception. It is never a valid heelah process. They are only fooling themselves with the sin of self-deception.

gans), liver, etc. without the consent of the customers. If the customers give these items to him of their own free will, then it will be permissible. However, stipulating it as a condition renders the sale invalid.

Q. The butcherman does not tag or mark the Qur'baani carcasses. He gives any carcass to anyone. Is this permissible. Will the Qur'baani be valid?

A. Random supplying of the meat is not permissible. Each customer must be given the meat of his/her animal. If this is not done, it will be sinful. Nevertheless, the Qur'baani remains valid.

Q. At one abattoir where Qur'baani was taking place, they had music playing. Music we know is haraam. Does it affect the Qur'baani in any way?

A. Playing music is a major sin. It contaminates the spirituality of the Qur'baani. Music is

haraam. Qur'baani should not be made in such an evil place where haraam takes place. Most certainly, it affects the Qur'baani greatly. The reward is negated and in place of reward there is punishment notwithstanding the technical validity of the Qur'baani. Thus, in reality the Qur'baani bereft of the Pleasure of Allah Ta'ala is not valid, that is, it is not accepted by Allah Ta'ala.

Q. A sister returned the Qur'baani meat to the butcherman. She was not satisfied with the quality of the meat. She was given a refund. What should be done with the meat?

A. Since the sister returned the meat and was given a refund, the meat belongs to the seller. He may sell it or give it as a gift/sadqah to the poor. It is best to give such meat as Sadqah to the poor.

Q. A sister did not pay for her Qur'baani animal. The meat

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is still by the butcherman. What should be done with the meat? Is she obliged to pay?

A. Yes, the customer has to compulsorily pay for her Qur'baani animal. If she does not pay, give the meat as Sadqah and you will gain the thawaab for the Sadqah. You will always have a claim against her. You can demand payment at any and at all times.

Q. The customer discards the fat from beef. May I take the fat for myself and use it to make sausages, etc.?

A. If the customer discards the fat, you may take the fat for yourself. You may do with it as you please.

Q. Is it permissible to kiss the Qur'aan? A Saudi Shaikh Fawzan, answering this question said:

There is no evidence for that. Some of the Sahaba only did that based on their ijtihaad. The Qur'an is not to be kissed. It is only to be respected, memorized, and kept in a high place. It is to be used for recitation and memorization—this is the right of the Quran. As for kissing it or placing it on the head, this is the practice of common folk and the ignorant.."

A. The poor sheikh himself is ignorant. The fact that 'some' Sahabah' kissed the Qur'aan Majeed is conspicuous evidence for the permissibility of kissing the Qur'aan Majeed. Senior Sahaabah such as Hadrath Umar (Radhiyallahu anhu) kissed the Qur'aan Majeed. Rasulullah (Sallallahu alayhi wasallam) commanded

obedience to the Sahaabah. The actions of the Sahaabah are evidence for the validity of innumerable *ahkaam* of the Shariah. The entire structure of the Deen rests on the Sahaabah.

Q. Is it permissible to celebrate wedding anniversaries?

A. Celebrating such kuffaar customs is not permissible. *Tashabbuh Bil Kuffaar* (Emulating the kuffaar) is Haraam.

Q. An Aalim who teaches at the Madrasah for the blind recently hired a stall at the Agri fairs. He placed his mother, wife and sister to oversee the stall whilst he was busy at the Madrasah. Was this permissible for him?

A. Among the signs of Qiyaamah according to the Hadith is that males will make their females partners in their business. Women will look after the business of their husbands. This miscreant molvi with his family has become one of the Signs of Qiyaamah.

The one who exposes his females to ghair mahram males is a *Dayyooth* according to Rasulullah (Sallallahu alayhi wasallam). For the sake of worldly carrion has he violated the Purdah, Haya and honour of his wife and sister. For the sake of the pittance of monetary gain has he prostituted his mother, wife and sister. In so doing he has invited the *La'nat* of Allah Ta'ala.

Q. Is the UCount program the bank offers permissible. Rewards are given in lieu of a monthly fee of R25. A Maula-

na says that it is permissible because the R25 is administration fees.

A. The R25 monthly fee renders the program *maisar* (gambling). It is unlike the monthly bank charges on one's banking account. The bank charges the account-holder fees for doing his work, namely, keeping, dealing with his money and paying his accounts as instructed by him. As such the bank in terms of the Shariah is the employee of the account-holder.

On the other hand, in the UCount program, the bank gives a reward in lieu of the R25 monthly payment. It is the same as betting on horses, etc. In this case the bank is not the employee.

Q. A woman left the marital home and was separated from her husband for several years. Despite him not having divorced her, she married another man. A child was born of this marriage. When the 'second husband' was informed that she was never divorced, he gave her Talaaq. After some time she married a third man. He also divorced her after two children were born. What is the ruling of the Shariah?

A. Her second and third 'marriages' were not valid. As long as her husband had not issued Talaaq, the Nikah remains valid. She was living in adultery with the other men, the so-called 'husbands'. Her nikah remains valid regardless of all the shenanigans which had transpired.

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Since her first Nikah is still valid, the children will be said to be legitimate. But if the husband refutes the legitimacy, the children will then be illegitimate.

Q. Is implanting hair permissible?

A. Implanting hairs is not permissible.

Q. A defect in a product was declared to the customer. After he purchased the item, he came back and asked for the sale to be cancelled. He wanted to be refunded. Is the seller obliged to refund him?

A. If the defect was declared and the customer accepted to purchase the item with its defect, he has no right to return it. The seller is not obliged to give a refund. Nevertheless, there is considerable reward to cancel and to refund. It is mentioned in the Hadith that one's sins will be forgiven for refunding a customer despite it not being obligatory.

Q. Does Khiyaar Ruyat (the option to return a product after purchasing it without having seen it) apply even if the defects are disclosed to the customer?

A. The *Khiyaar Ruyat* condition applies to all items sold. Even if the defects are disclosed, the customer has the right to return it if he had not seen it prior to purchasing. It is the same as a product which has absolutely no defect. If it was purchased without having viewed it, the customer may return it.

Q. Does Khiyaar Ruyat extend to products sold online?

COMPANIONS OF DAJJAAL

Narrating a dream, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“Once in a dream I saw Dajjaal who was accompanied by numerous women and musical instruments. I am therefore extremely fearful. People who suffer from the disease of evil gazes will be the companions of Dajjaal. In Mathnawi Shareef is narrated an anecdote of shaitaan sup-

plicating to Allah Ta’ala for some instruments (traps) with which he could ply his trade of deception.

When women were presented to him (as traps), shaitaan was over-joyed. He was then convinced that he will succeed in his efforts to misguide.

Nowadays even peers (spiritual guides) are trapped in the calamity of the snare of shaitaan (entrapment with women.)”

A. Yes, the *Khiyaar* extends to products sold even online.

IN-LAW RIGHTS

Q. What are the rights of the mother-in-law on her daughter-in-law?

A. The rights of the mother-in-law on her daughter are the same as the rights one Muslim has on another Muslim. Furthermore, the daughter-in-law has to respect her mother-in-law in the same way as she respects her own mother.

The mother-in-law has no right of imposing service on the daughter-in-law. This is a notorious misunderstanding to which most in-laws subscribe. The mother-in-law in fact requires permission before entering the bedroom of her daughter-in-law. Her attitude of prying into the wardrobe and cupboards of her daughter-in-law is despicable and haraam. It is not permissible for the mother-in-law to intrude in the privacy of her daughter-in-law.

The daughter-in-law should respect her mother-in-law and be of service. Being helpful to

the mother-in-law is pleasing to her husband. She will be rewarded for keeping her mother-in-law happy. If the mother-in-law acts like a gremalkin or a witch, the daughter-in-law should not display annoyance. She should have Sabr and make dua.

Q. Please advise on what I should do. I've fasted on the ninth of Muharram and I have received a lunch invitation for the tenth, do I reject the invitation and fast on the tenth or do I accept the invitation and fast on the eleventh?

A. The Sunnah is to fast two consecutive days, hence you have to refuse the invitation and fast on the 10th.

Q. I encourage my brother to collect as much taxes as he can. His job is a debt collector at SARS. If a person doesn't pay his taxes, my brother is allowed to pull money from their accounts. My brother makes sure he collects taxes from the clients he deals with. Will he and I owe all the people that the tax is collected

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from?

A. You and your brother are fuel for Jahannam. Yes, both of you owe the 'clients' the money which was usurped on

the basis of the information provided by your brother.

Q. After making the Sajdah Tilaawat, should one resume the Qur'aan recitation with

'STRICTNESS'?

Q. I follow the naseehat, advice and ta'leem of The Majlis. My parents and a senior Maulana say that The Majlis is too strict and that I should not be extreme. The strictness will cause difficulties for me later in married life. I am now confused. Please advise.

A. "Too strict?" The Maulana Saheb and your parents are astray. They do not realize the veiled kufr they are advising you with.

Alhamdulillah, Allah Ta'ala has guided you and opened up the Path of the Sunnah. Now shaitaan is using the Maulana to derail you from the Deeni path which has become your life style and along which you are walking to reach Allah Ta'ala. The Maulana is in grievous error. He is extremely short-sighted. The danger is that his lack of intelligence is constituting a danger for ordinary people who abandon their haraam lifestyle and desire to follow the Deen.

His advice is veiled kufr which he does not understand. Such advice which detracts from the Deen was the way of the mushrikeen of Makkah, who rejected the 'strictness' of the Ta'leem of Rasulullah (Sallallahu alayhi wasallam). In this regard, the Qur'aan

Majeed states:

"Verily, We know well that whatever they are saying grieves you (O Muhammad!). However, in reality, they are not denying (and rejecting) you. But, these zaalimeen (oppressors) are in reality denying (and rejecting) the Aayaat of Allah."
(Al-Anaam, Aayat 33)

The Mushrikeen knew and believed that Rasulullah (Sallallahu alayhi wasallam) was truthful. In fact they had awarded him the title, *Al-Ameen* (The Truthful One). Nevertheless, despite their idolatry and shirk, they did believe that only Allah Ta'ala was The Creator, hence they would not say that they reject the Aayaat of Allah Ta'ala. For their kufr they made Rasulullah (Sallallahu alayhi wasallam) their scapegoat, accusing him of fabricating the Qur'aan.

In similar vein are the molvis of today attributing the Sunnah which we propagate through *The Majlis*. Although they are aware that whatever we teach is the Sunnah and the Shariah, backed up by the Qur'aan and Hadith, they claim that *The Majlis* is 'too strict'. But, in reality they are implying that Allah Ta'ala and His Nabi (Sallallahu alayhi wasallam) are 'too strict', and this is their kufr.

Ta-awwuz or Tasmiyah?

A. If after having made the Sajdah you immediately resume the tilaawat without doing anything or speaking, then begin with Tasmiyah (Bismillaah...). If you had spoken or did something after the Sajdah, then begin with Ta-awwuz (Authubillaah...).

Q. What are the rights of the father-in-law over his daughter-in-law?

A. He has no specific Shar'i rights over the daughter-in-law as the father has. The rights are *huqooq* as pertaining to all Muslims. Of utmost importance is that the daughter-in-law should maintain a distance from her father-in-law. In this era of jahaalat and gross fitnah, fathers-in-law are evil and immoral. They should not be trusted. There are too many cases of sexual misdemeanours between men and their daughters-in-law. Beware of them!

Q. What is the meaning of spending extra on the family on the Day of Aashura?

A. In today's era of abundance of luxury food and gluttony, it is almost impossible to spend extra on food on the Day of Aashura. Everyday people nowadays consume the best of luxuries. The better way of spending extra is to give the wife and children some extra cash. Also spend on the poor.

Q. My employer does not allow me to work for another company during my own free time. Is this permissible?

A. The employer has no right to prevent you from working for another company during your own time.

Questions and Answers

THE MAJLIS Q & A
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SOUTH AFRICA 6056

Q. I trusted the fundraisers and contributed for a Musjid-Madrasah project. Now they bought a building, established an office for themselves, and no Musjid and no Madrasah. Is it permissible for me to ask them to pay back my contribution?

A. If you had contributed for a Musjid-Madrasah project, then you may demand your money if the building is not being converted into a Madrasah. Demand your money from the frauds and scoundrels.

Q. Is Takaful insurance compliant with the Shariah?

A. Takaful insurance is conventional kuffaar haraam insurance. Do not be deceived by Islamically sounding nomenclature.

Q. Are the Jews and Christians of today still called The People of the Book?

A. The Jews and Christians are Ahl-e-Kitaab (People of the Book) although kuffaar.

Q. My husband and I have acquired all our assets on our own we never inherited anything. Now I need to consider my 3 children. 1) My one son is married. He owns a home.

He has no kids. 2) My 1 daughter is divorced. Has 2 kids and is back home with me. She receives no financial assistance from her ex-husband. 3) My other daughter is married, got her own home and has no kids. Can I leave 3 equal shares for them? Can I leave my house to my daughter with kids who is divorced and who lives with me?

A. The Laws of Inheritance have been promulgated by Allah Ta'ala and explicitly defined in the Qur'aan and Sunnah. You have no right to wrought any change in the Law of Allah Ta'ala. Your children will inherit in terms of Allah's Law of inheritance, not according to your desires. The son will receive twice the amount of the daughter. You may not bequeath the house to your daughter.

Q. Is botox hair treatment permissible?

A. Botox hair treatment is not permissible.

Q. If I put the haraam cat food in the yard, not feed it directly to my cat, will it be permissible?

A. Feeding the cat haraam food in any way is not permissible. Your stunt does not render the haraam food halaal.

Q. If a teenage daughter persists on major sins due to parents sending her to college & high school, despite the parents advising & warning her, can they kick her out of the house, when they themselves are the cause of her disobedience?

If she becomes apostate, can

they kick her out in that instance?

A. In the scenario mentioned by you, the parents need to be whipped. How can they kick their prostitute daughter out when they had trained and qualified her to be a candidate for Jahannam by opening the gates of immorality and prostitution for her?

The major sins she commits will be loaded onto the parents. On the Day of Qiyaamah they will understand the villainy of their satanism. They had taught her the satanism of immorality and prostitution, now they want to lament and shed tears. It is too late.

Her apostasy (*Irtidaad*) will be loaded on to her parents. They must now suffer the consequences of their own shaitaniyat. If they are Muslims, then obviously they will not be able to harbour the *murtaddah*. They have to expel her from their home.

Q. What should be done with the Musjid's copies of the Qur'aan Shareef which are torn, old and unusable?

A. Wrap in a clean cloth and bury in a spot on which people will not trample.

Q. The barber who cuts my hair also cuts hair for ladies. Scantly dressed women come to his hairdressing salon. Is it permissible to have my hair cut by this barber?

A. You are not in need of knowledge to understand the evil and immorality of this corrupt faasiq faajir barber. It is haraam to set foot in the *mal-oon* (accursed) salon. It is a place of filth, zina and shai-

THE BEST DEED

Rasulullah (Sallallahu alayhi wasallam) said: "The best deed is that you depart from this world whilst your tongue is fresh with the Thikr of Allah."

Keep the tongue perpetually engaged in Thikrullah. In every walk and act of life, have the Name of Allah Ta'ala on your tongue.

Questions and Answers

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taaniiyat on which the *La'nat* of Allah Ta'ala constantly rains. Your Imaan is severely damaged by visiting such an evil place and by such immoral hands cutting your hair.

Q. I find it extremely difficult to control my haraam gazes. What do you advise?

A. Reflect on the hot rods which will be inserted into the eyes as the punishment for haraam gazes. Rasulullah (Sallallahu alayhi wasallam) mentioned the hot-rod punishment. Therefore, when your nafs desires to cast a haraam gaze, immediately think about the hot rods. Also reflect on the Presence of the two Recording Angels at your side, and on the Presence of Allah Ta'ala looking at you.

Q. The musalli forgot to recite a Surah after Surah Faatihah in the second raka't of a Fardh Salaat he was performing alone. However, he recited

the Surah in the third raka't. Was his Salaat valid?

A. In this case he was supposed to have made Sajdah Sahw. Omission of Sajdah Sahw obligates repetition of the Salaat.

Q. What should be done if Durood was recited after Attahiyaat in Qa'dah Ula of a four raka't Sunnatul Muak-kadah Salaat?

A. Sajdah Sahw should be made.

Q. After completing the Fardh and Sunnats of Isha' Salaat, and the Witr, the musalli realized that his Fardh was not valid. What was he supposed to do?

A. He had to repeat the Fardh and the Sunnah Salaat, not the Witr.

Q. Is it permissible to perform qadha Salaat after Fajr Salaat?

A. It is permissible. However, qadha after Fajr should not be performed in the Musjid.

Q. Shaafis bring the Janaanazh into the Musjid and Janaazah Salaat is also performed in the Musjid. What should Hanafis do if they happen to be in the Musjid?

A. It is not permissible for Hanafis to join the Janaazah Salaat being performed inside the Musjid.

Q. The Qur'aan says that the wasters are the brothers of the shayaateen. What is the meaning of 'waste' in the Qur'aanic context? Is buying expensive items waste when cheaper items of similar kind are available?

A. Spending unnecessarily is waste. If something is needed,

then regardless of it being expensive, it will not be waste to buy it. Looking at the huge sums of money Muslims are squandering on nafsaaaniyat and shaitaaniyat, on merry-making holidays, mock 'umrahs', mock i'tikaaf in Musjidul Aqsa, haraam wedding expenditure for show and pride, constructing mansions out of pride, women wasting money on garments which are not needed and which excessively clutter their wardrobes, and which they wear to show-off, spending on fashion clothes, etc., etc. are such waste which transforms the human being into a shaitaan, hence the Qur'aan Majeed states: *"The wasters are the brothers of the devils, and shaitaan unto His Rabb was ungrateful."* All these wasters are in reality most ungrateful for the Ni'maat (bounties) of Allah Ta'ala.

Q. The deceased is survived by only her husband, 2 daughters, 1 paternal nephew and 2 paternal nieces. How should her estate be distributed?

A. The estate should be divided into twelve shares. The husband receives 3, each daughter 4 and the paternal nephew 1 share. The paternal nieces do not inherit in this case.

Q. While the Imaam was giving his pre-khutbah bayaan, the trustee of the Musjid stood up and said that it is Sunnah for musallis to perform Tahyatul Musjid, then the four rak'ats Sunnatul Muak-kadah. The current practice

(Continued on page 24)

EMERGENCE OF WOMEN

"Verily, woman is Aurah (i.e. her entire body is to be concealed). A woman may be emerging from her home without any issue (that is, without any evil intention). Then shaitaan stalks her and he says: 'You will not pass by anyone (any male) without attracting him.'"

(Hadith narrated by Hadhrat Abdullah Ibn Mas'ud – Radhiyallahu anhu)

Shaitaan lies in ambush for women who emerge into the public domain.

SIGNS & NASEEHAT

“On earth are (numerous) Signs for those who have Faith, and also (Signs) in yourselves. What, have you no intelligence (to understand the obvious)? (Ath-Thaariyaat, 20 & 21)

There are innumerable Signs to enable us to derive *Naseehat* for understanding the futility of our worldly pursuits in such ways which are calculated for everlasting residence in this dunya. The Signs provided by Allah Ta’ala is for reminding us of the transitory nature of this worldly life, and that we are here for a short while on a journey, heading back home located in the Aakhirah.

Among the numerous Signs mentioned in the Qur’aan Majeed are:

“And from His Signs is that He created you from sand, then you became humans spread out (in the earth).”

(Ar-Room, Aayat 20)

“And from His Signs is that He has created wives for you from your own species so that you find solace in her, and He has created love and mercy between you. Verily in this are surely Signs for people who reflect.” (Ar-Room, Aayat 21)

“And from His Signs is that He has created the heavens and the earth and the differences of your languages and your colours. Indeed, in this are surely Signs for the People of Knowledge.” (Ar-Room, Aayat 22)

“And from His Signs is your sleeping at night and during the day, and your search for His favours. Verily in this are surely Signs for people who listen.”

(Ar-Room, Aayat 23)

“And from His Signs is that

He shows you lightening instilling fear and hope (in you). And, He sends rain from the sky, thereby instilling life in the earth after its death. Verily, in this are surely Signs for a people who have intelligence.”

(Ar-Room, Aayat 24)

“And from His Signs is that the sky and the earth stand by His command. Then when He will call you from the earth (on the Day of Qiyaamah), you will emerge.” (Ar-Room, Aayat 25)

Besides these few Signs, the Qur’aan Majeed mentions many other Signs as well. Muslims are required to look and think constructively. Reflection and contemplation on the wonders of the creation of Allah Ta’ala will open up the blinded spiritual eyes about which the Qur’aan states:

“The physical eyes are not blind. But the hearts within the breasts are blind.”

DEEDS LIKE MIRAGES

“The deeds of the kuffaar are like a mirage in a barren (desert) plain.

A thirsty person hallucinates that it is water to find it to be nothing on reaching (the hallucinated) water...” (An-Noor, Aayat 39)

Deeds of virtue are worthless minus the pivot of Imaan. All the humanitarian work of kuffaar relief agencies will be of no avail in the Aakhirat. This Aayat describes their mundane deeds of virtue as a mirage devoid of reality and substance.

Rasulullah (Sallallahu alayhi wasallam) said that the kuffaar are rewarded in this world for their good deeds. They will have no share of reward in the Hereafter. In another Aayat, Allah Ta’ala says: *“We shall reduce their deeds to scattered dust.” (Surah Furqaan).*

THE ULAMA IN QIYAAMAH

“(On the Day of Qiyaamah) the People of Ilm and Imaan (the Ulama) will say (to the kuffaar and criminals): ‘Indeed you have lived in

terms of the Kitaab of Allah until the Day of Resurrection.

Now, this (day) is the Day of Resurrection, but you did not understand.” (Ar-Room, Aayat 56)

Even in Qiyaamah, the Ulama of Haqq will admonish the kuffaar and the transgressors. They will be the Ulama who had upheld the command and obligation of *Amr Bil Ma’roof Nahyi anil Munkar*.

THE SAHAABAH –THE PIVOT OF ISLAM –

(Continued from page 1)

alayhi wasallam) said:

“The best of eras is my era (the era of the Sahaabah), then the next era (the era of the Taabieen), then the next era (the era of the Tab-e-Taabieen)... Thereafter will be people who will love obesity.”

“Honour my Sahaabah, for verily, they are your noblest, then those after them, then those after them... Thereafter kithb (lies/falsehood) will become widespread (and prevalent).”

It is significant and noteworthy that the Qur’aan commands the concept of belief of

the Sahaabah. No other concept of Imaan and the Deen is valid. All deviate sects have struggled and laboured painfully and abortively to dislodge the Sahaabah from the divine pedestal of Authority granted to them by Allah Ta’ala.

The methodology of deviates of all hues has always been to deny the authority of the Sahaabah to enable them (the deviates) to submit the Qur’aan and Hadith to their personal convoluted opinion and interpretation.

In another Aayat also confirming the validity of only the concept of the Deen of the Sahaabah, the Qur’aan Majeed

states:

“They who dispute about Allah (i.e. His Deen) after He has been accepted, their disputation is baseless by their Rabb, and for them is (His) Wrath, and for them there is a severe punishment.”
(AshShura, Aayat 16)

The first PEOPLE who had accepted the Deen of Allah Ta’ala were the Sahaabah. Their understanding of the Deen is the only valid conception, hence the Qur’aan says that all disputation which conflicts or diverts from the “accepted” Deen – accepted by the Sahaabah – is ‘baseless’ (dhaahidah).

THE BEST DEED
Rasulullah (Sallallahu alayhi wasallam) said: *“The best deed is that you depart from*

this world whilst your tongue is fresh with the Thikr of Allah.”

Keep the tongue perpetually

engaged in Thikrullah. In every walk and act of life, have the Name of Allah Ta’ala on your tongue.

KUFR BELIEFS AND NIKAH

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) commenting on the kufr of western education said:

This education promotes many ideas which are in conflict with the Shariah and which even efface Imaan. Those who pursue western education are generally ignorant of knowledge (that is the Ilm of the Deen). Thus, their hearts are bereft of Imaan. In fact they even utter such statements which eliminate their Imaan.

If a Muslim female marries such a person, the Nikah will not be valid. In view of the

invalidity of the nikah, she ruins her entire life in evil (the evil of zina). The calamity of this misfortune will settle on the parents (who had accepted such a proposal). This calamity will be on them in this world and in the Akhirat as well where the Athaab (Punishment) is severe.

It is therefore necessary for the parents to make enquiries and to ascertain the beliefs of the man before accepting his proposal. It is imperative to establish whether the person is a man of the Deen or not. If the man is not *deendaar* never accept his proposal. A *deendaar* pauper is a thou-

sand times better than a person bereft of the Deen. (End of Hadhrat Thanvi’s comments)

During the time of Hadhrat Thanvi (Rahmatullah alayh) the calamity of kufr was confined to males. Females in his era did not pursue western education. However, during the current age, the warning sounded by Hadhrat Thanvi (Rahmatullah alayh) extends to females as well. The Imaan of females attending kuffaar universities is also generally eliminated. Prior to marriage, the *deendaar* male should ascertain the beliefs of the woman he intends proposing to.

A GRAND ABODE...

Hadhrat Abu Ali Daqqaq (Rahmatullah alayh) narrated: "One day a Durwaish came to the khaanqah and requested a place of privacy where he could die. I made such an arrangement for him. He sat in a corner and engaged in the thikr of "Allaahu Allah". I concealed myself as I was eager to observe his actions. Whilst in concealment, he said: "O Abu Ali Daqqaq, do not disturb me." I went away while he continued with his thikr until he died in that place. I sent some persons to attend to his ghusl and kafan. However, they could not find

him in the room. I was astonished and bewildered. I supplicated: "O Allah! You showed me such a man who died after I saw him. Now he has disappeared. Where is he?" A Voice proclaimed: "Malakul Maut searched for him but could not find him. The Hours (Damsels) of Jannat searched for him, but could not find him. The Angels searched for him, but could not find him." I supplicated: "O Allah! Where is he?" The response came: "He is by a grand abode by the Powerful Sovereign." (Surah Qamar, aayat 55)

TAHAARAT

Once a young man came to the khaanqah of Hadhrat Abu Ali Daqqaq (Rahmatullah alayh) and asked: "If the thought of sinning enters the heart, does it affect one's Tahaarat (wudhu/ghusl)?" Hadhrat Daqqaq instructed one of his mureeds to answer the question. The mureed said: "It will not invalidate the zaahir (external) Tahaarat (wudhu), but it will invalidate the baatini Tahaarat (the lustre of Imaan and its effects such as Tawakkul, etc.)."

GREETING A FAASIQ

Question: *My uncle who is clean shaven is extremely annoyed with me because I neither offer Salaam to him nor respond to his Salaam. He and others say that I am extremely disrespectful to my elders. Please advise me of the right course of action when a faasiq greets.*

Answer

Rasulullah (Sallallahu alayhi wasallam) said: "*When a faasiq is praised (honoured),*

the Arsh (Throne) of Allah shudders (in disgust)."

A man who shaves his beard is a faasiq of the worst order. He flagrantly advertises his *fisq*. His flagrant act of blatant disobedience is perpetual. Every second of the day, the *la'nat* (curse) of Allah settles on him. He is utterly shameless. His perfidy borders on kufr. His blithe disregard for the Command of Allah Ta'ala is a stunning act of gargantuan hypocrisy.

Such a faasiq has no shame for Allah Ta'ala, for the Malaikah and for Muslims. Thus, your uncle should direct his annoyance to himself. He should meditate on his extremely abhorrent act of kufr – the kufr of rebelling against Allah Ta'ala in a similar way as shaitaan had rebelled. The clean shaved face of a man resembles the smooth skin of the carcass of a skinned pig.

The Masnoon Salaam is an invocation of the mercy of Allah Ta'ala. Therefore it is an act of rebellion against Allah Ta'ala to invoke His Mercy on a man on whom Allah Ta'ala showers His La'nat (Curse). It is like reciting the Tasmiyah when eating pork and drinking wine.

Your act of refraining from Salaam for your uncle is valid and incumbent. Ignore his umbrage and anger. Without disputing with him, be firm on the Shariah.

A REMEDY

For any sickness curable or incurable, at a fixed time daily recite the following Wazeefah:

Durood Sharief 11 times, then YA SALAAMO 111 times, then again Durood Shareef 11 times. Also make dua for shifa' (cure).

Do remember that generally sickness for us of weak and

deficient Imaan, is punishment which purifies us of our sins. Therefore, never complain during sickness. Do not become frustrated and despondent. Make Dua, increase Istighfaar and adopt Sabr. Rasulullah (Sallallahu alayhi wasallam) said:

"When Allah intends goodness for a servant, He hastens with punishment for him in this dunya."



THE RULE OF WIDE PREVALENCE

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“In a place where haraam is widely prevalent, it is not permissible to eat something without making enquiries. If, after making enquiries it is ascertained from a pious person that this particular thing (food) is halaal, then consuming it is halaal.”

This ruling is simple and logical. Nowadays people argue that as long as the person is a Muslim, the food of whatever kind he serves is halaal. This is the prompting of the lustful *nafs*. Hadhrat Thanvi (Rahmatullah alayh) explaining an example of haraam being widely prevalent says:

“For example, someone sold the crop (of mangoes) before the appearance of the mangoes. (*This is the common practice in India, Pakistan and elsewhere. The crop is sold before the trees bear the fruit. – The Majlis*). These mangoes are haraam. Wherever this is the practice, this rule (*of it being haraam and the need to abstain*) will apply.”

This is the rule which applies to the carrion chickens and meat of this era. 100% of commercial chickens which the Carrion Cartel certifies are carrion and haraam. It is therefore not permissible to consume these chickens and meat simply because the person who invites you is a Muslim.

In this era Muslims – the vast majority – are no longer concerned with haraam and halaal. Therefore, the rule of a Muslim’s food being halaal, no longer applies. When it is known 100% that the chickens and meat are of the commercial kind, then the rule of Haraam will apply.

In countries where the Maaliki Math-hab dominates, people consume even bush rats. Will Hanafis then consume rat meat simply because the Maaliki host is a Muslim? Fox and hyena meat is halaal according to the Shaafi’ Math-hab. Will the Hanafi consume such meat on the basis of the host being a Muslim?



RIZQ IS SEALED

“Say: ‘Verily, my Rabb gives Rizq in abundance to whomever He wills, and He restricts as well (for whomever He

wills, but most people do not understand.”

(*Sabaa’*, Aayat 36)

Rizq (one’s sustenance) is predetermined and fixed. Ef-

fort and acumen neither increase nor decrease Rizq. Besides the sin and punishment in the Aakhirat for exploring and adopting haraam measures in the endeavour to earn more, the attempt is futile. It will not increase one’s rizq.

Rasulullah (Sallallahu alayhi wasallam) said: “*Rizq is sealed (predetermined and fixed) and the one of greed is deprived.*” Greed constrains a person to adopt haraam methods of earning in the hope of increasing wealth. The end of such pursuits is disappointment. One will acquire only the amount decreed by Allah Ta’ala, nothing more and nothing less.

THE TONGUE

“O People of Imaan! Fear Allah and speak righteousness (the Haqq).

Then Allah will rectify your deeds and forgive for you your sins.

Whoever obeys Allah and His Rasool has attained a great success.”

(*Al-Ahzaab*, Aayats 70 & 71)

The Qur’aan also warns that there is an ‘ever ready guard’ to record whatever is spoken. Guard the tongue.

Save it from indulgence in gheebat, falsehood and futility. Then Allah Ta’ala will reward you by ensuring that your *a’maal* (deeds) are correct, and He will then readily forgive your sins.

The best method of guarding the tongue is to keep it perpetually in the state of Thikr. Rasulullah (Sallallahu alayhi wasallam) said:

“*Your tongue should remain ever fresh with the Thikr of Allah.*”

Wisdom (Hikmah)

Allamah Abdul Wahhab Al-Sha'rani (*rahimahullahu*, born 898 AH—1488 CE) narrates,

‘Amongst the moral excellencies, attributes and salient features of our pious predecessors (salf-e-saaliheen) was they would adopt silence, speak very little and, when necessary, for the benefit of the listener, speak with great wisdom (hikmah).’

This was the instruction of Rasoolullah *sallallahu alayhi wasallam* who stated;

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "لا تكثروا الكلام بغير ذكر الله، فإن كثرة الكلام بغير ذكر الله تعالى قسوة للقلب! وإن أبعد الناس من الله القلب القاسي". رواه الترمذي.

“Do not indulge in excessive talk besides Thikrullah (remembering Allah). Excessive talking without the Remembrance of Allah hardens the heart; and those who are the furthest from Allah are those whose hearts are hard.” (Tirmidhi)

As is the habit of majority of people, excessive and unnecessary talking hardens the heart; just like excessive, glutinous overeating harms the physical heart; creating heart diseases; in the same way much speech kills the spiritual heart. Silence produces such wisdom (*hikmah*), in which there is spiritual light (*noor*). Allah Ta’ala mentions this in the Glorious Qur’an:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

“He (Allah Ta’ala) grants

wisdom unto whosoever He wills; and he unto whom wisdom is given, he truly hath received abundant good...” (2:269)

This wisdom does not refer to worldly expertise or knowledge; because the more these kuffar scientists and academics discover about Nature; the more they discover of the Wonder and Greatness of Allah Ta’ala in Nature; the worse becomes their disbelief (*kufir*). Despite their worldly material knowledge, they have no *hikmah* (wisdom). Allah Ta’ala grants *hikmah* to whosoever He Wishes. One then understands issues in a different light. The highest level of *hikmah* is called *Firaasah* (spiritual insight or inspiration from Allah Ta’ala). Rasoolullah *sallallahu alayhi wasallam* explained this reality:

“Beware of the firaasah (intuition) of the Mu’min (believer). Verily, he sees with the light of Allah.” (Tirmidhi)

During the time of Shaykh Junayd al-Baghdadi *rahimahullah* (830-910CE), there was a Christian, who came into his daily *Majlis* disguised as a Muslim. Everybody accepted him as a Muslim as he also participated in Salaah. One day he came to Shaykh Junayd al-Baghdadi *rahimahullah* and asked him to elaborate on the above Hadeeth regarding *Firaasah*? Upon this query, Shaykh Junayd al-Baghdadi

rahimahullah lowered his head for a few seconds and then raising it commented,

‘It is now time for you to recite the *Kaleemah*!’

As soon as the Christian heard this, he recited the *Kaleemah Shahaadah* and said, ‘Now, I understand.’

Shaykh Abul Hasan *rahimahullah* said: ‘*Hikmah* is a concept which progresses and improves with four actions: **“First, to be remorseful upon sins.”**’

For a person of Taqwa, even a deed considered insignificant by the masses, for example, to enter the Masjid with the left foot, for such a person, even this is a major sin. There are many such sins which the masses regard as insignificant, an attitude which the Sharee’ah has classified as *Is-tikhfaaf* (i.e. to view a Shar’i order/tenet as being insignificant). People of Taqwa regard everything ordered by Rasoolullah *sallallahu alayhi wasallam*, regardless of its status or *fiqh* classification such as *Wajib*, *Sunnah*, *Mustahab* or even amongst the *aadaab* (etiquettes) as practically compulsory (*fardh*) and they do not forgo it.

‘Second concept is to always be prepared for death (maut).’

Make preparation for *maut*; as it may arrive anytime; it does not respect your age, health or status. How does one prepare for *maut*? By following the commands (*ahqam*) of the Sharee’ah. Engaging in much

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HONEY

“In it is a cure for mankind.”

And even a cure for animals

By [Good News Network](#)- May 25, 2025

A popular bear in the Edinburgh Zoo was diagnosed with terminal cancer and given just days to live, but she's stunned experts by going into remission after taking medicine drenched in honey.

The bleak diagnosis for the 13-year-old sun bear named 'Babu' was announced publicly to her supporters, while zookeepers tried to keep her comfortable in her final days. Only one similar case was

found with a bear in China who died quickly after such a diagnosis, so little hope was given for Babu's future—a beloved resident of the zoo known for her curious personality.

Vets said one of the 'sweetest parts' of Babu's dilemma was how delighted she was to take her medicine—hidden in honey, which is her absolute favorite.

Normally saved for special occasions, honey is a rare treat in a sun bear's diet, but it became part of her twice-daily routine during recovery. The only downside to her remission,

keepers joked, is that Babu won't be treated to honey quite as often anymore.

Professor Simon Girling, head of veterinary services at The Royal Zoological Society of Scotland (RZSS), was “delighted that Babu has responded so positively to the medication”, especially because the animal experts were in uncharted waters.

“This news is better than we ever hoped for. We've been able to stop her pain medication, and are now gradually reducing her cancer treatment while closely monitoring her remission.”

ASHURA- A FALSE ATTRIBUTION

Some morons claim that Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) had discouraged fasting on the Day of Ashura (10th Muharram). The following Fatwa of Hahrat Thanvi in *Imdaadul Fataawa* explicitly rebuts the

falsehood attributed to him. Hadhrat Thanvi states in this regard:

“Hitherto I had been issuing the fatwa that the one fast on 10th Muharram was permissible without karaahat (that is without it being Makrooh). However, in Durr-e-Mukhtaar and other Kitaabs this is ne-

gated. I therefore, retract and issue fatwa in accordance with the mas'alah stated that to fast only on 10th Muharram is Makrooh. The karaahat will be eliminated by also fasting on the 9th. Similarly, will it be if one fasts on the 10th and 11th although the first way (9th and 10th) is preferable.”

Wisdom (Hikmah)

(Continued from page 16)

dhikrullah; adopting the sunnah of Rasoolullah *sallallahu alayhi wasallam*; being conscious of what one is doing, saying, behaving. Fear of the grave, of the Akhirah, of the Reckoning; this is the meaning of preparing for *maut*.

‘Thirdly, to eat in moderation.’

Do not overeat or eat gluttonously for it kills the soul (*ruh*) and damages the body.

‘Fourthly, to disassociate

from people inclined towards the world (dunya) and join the company of those disinclined from dunya (the saadiqeen).’

Allah Ta'ala mentions in the glorious Qur'an:

وَكُونُوا مَعَ الصَّادِقِينَ

‘And join the company of the Saadiqeen (pious).’ (9:119)

The *Saadiqeen* are the Auliya, the pious; when you look at them or listen to their speech, they remind you of Allah

Ta'ala and the *Akhirah* (Hereafter).

So in accordance to these four principles, which every *Mu'min* is obliged to practice, Allah Ta'ala grants *Hikmah* (wisdom):

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

“He (Allah Ta'ala) grants wisdom unto whosoever He wills; and he unto whom wisdom is given, he truly hath received abundant good...” (2:269)

Allah Ta'ala grant all of us *tawfeeq*.

THE BRUTALITY, ROT, FILTH & DISEASE OF THE 'halaalified' CARRION CHICKEN INDUSTRY

Thousands of chickens culled as Daybreak Farms faces abandonment crisis

[Robin-Lee Francke](#) | Published 23 hours ago 7/5/2025

Urgent inspections by the National Council of the [Society for the Prevention of Cruelty to Animals](#) (NSPCA) at [Daybreak Farms](#) have revealed severely [neglected poultry](#) and resulted in the culling of thousands of birds.

Despite direct engagement with the state-owned poultry producer and issuing an official warning over the denial of feed and the suffering of vulnerable animals, Daybreak has failed to take action, the NSPCA said.

On Wednesday, April 30, the NSPCA was alerted to the dire situation of 200,000 birds at a Daybreak contract grower who were without feed for days, resulting in mass cannibalism.

"The birds were over 28 days old but weighed under 700 grams. Daybreak Foods was contacted, and through urgent intervention, the NSPCA was granted consent to cull.

"A poultry veterinarian also assessed the birds and confirmed they could not be salvaged. This resulted in approximately 200,000 birds being culled over two days," the organisation said.

On May 1, Daybreak Foods corresponded with the NSPCA and revealed they were no longer able to supply feed and authorised the organisation to dispose of the chickens.

"Effectively abandoning the birds to starvation, Daybreak cited financial collapse as its reason for ceasing operations.

Faced with an animal welfare catastrophe, the NSPCA and Gauteng SPCAs had no choice but to intervene." "Daybreak's original plan, which was to transport the birds to its abattoir in a last-ditch attempt to salvage their feet, was rejected by Veterinary Public Health officials. The emaciated birds were too small for the slaughter equipment, particularly the leg shackles and stunning bath, raising serious risks of inadequate stunning and inhumane slaughter," the NSPCA said.

Over 100 NSPCA staff and volunteers were called in to assist.

"In the days following, more farms were uncovered with shocking cruelty and starvation. The mass culling began on Wednesday, April 30, 2025, and continued until May 5, 2025. Since 01 May 2025, the NSPCA has rescued and placed over 500,000 birds on rearing farms. With the assistance of a producer, these birds received suitable feed after being denied food for several days," it said.

"Unfortunately, over 350,000 birds from various farms could not be salvaged and had to be humanely culled. The mortalities on each farm were a shocking indication of how long these birds were denied feed. At various sites, staff had not been paid, and the stench was unbearable, with thousands of mortalities unremoved from houses," the NSPCA said.

The organisation said it was a harrowing scene with skeletal chickens huddled together, feeding lines stripped bare, some birds reportedly without food for more than seven days.

Manager of the NSPCA's Farm Animal Protection Unit, Senior Inspector Nazareth Appalsamy, could barely put into words what they saw.

"This was one of the most emotionally and physically taxing operations our team has ever faced. We were not there to save lives; we were there to end suffering. And that breaks every one of us," Appalsamy said. The NSPCA said, despite intense media attention and public outrage, not one offer of support came from Daybreak.

"It was our men and women in blue and white who stood between these animals and unrelenting suffering. The NSPCA will pursue full prosecution of Daybreak for abandonment, neglect, and unnecessary cruelty. The NSPCA will be initiating criminal charges under the Animals Protection Act 71 of 1962 against Daybreak's Board of Directors."

"Rather than taking accountability, Daybreak chose to wash its hands of the crisis, dumping the responsibility onto the NSPCA. This disaster proves, once again, that when profit fails, compassion is left to pick up the pieces. The question we must all ask is, what would have happened if we were not there?" the organisation asked. It also expressed its gratitude to colleagues from local SPCAs from Alberton, Benoni, Boksburg, Brakpan, Edenvale, Germiston, Heidelberg, Johannesburg, Kempton Park, Midrand, Nigel, Parys, Randburg, Randwest, Roodepoort, Sandton, Springs, and Tshwane who made the intervention possible. robin.francke@iol.co.za **IOL**

KUFFAAR CUSTOMS & DRESS

Q. According to a graduate of Darul Ifta Chicago kuffaar wedding anniversaries, wearing ties are permissible. Explaining his view he says:

“Regarding tashabbuh, one must keep a couple of precepts in mind:

If an action is distinctly identified with another religion, imitating it is impermissible. Even if such practices become widespread, they remain prohibited.

For instance, celebrating Valentine's Day and Halloween are not allowed, regardless of their popularity.

If an action is a distinguishing trait of non-Muslims or openly sinful individuals, it is also impermissible to adopt. However, if this trait becomes so widespread that it no longer identifies one with a particular group, it becomes permissible. For example, wearing a tie was once disliked in certain countries due to its

association with non-Muslims, but since it is now universally worn and not associated with non-Muslims, it is permissible.

Regarding the practice of anniversaries, it shall be permissible due to it being of a cultural origin and practice rather than being tied to a religious devotion. Hence, tashabbuh does not apply within wedding anniversaries...”

Is his view valid in the Shari'ah?

(Continued on page 20)

SHAITAAN'S 'IFTAAR' BUFFET

The following is the 'iftaar' buffet of Iblees, which his agents had organized.

“Whoever finds dates should make iftaar with it, and whoever has no dates should make iftaar with water.” (Haakim)

Rasulullah (Sallallahu alayhi wasallam) said: “People will remain on goodness as long as they make haste with iftaar.”

Every sincere Muslim will understand the *nifaaq* of these agents of Iblees who masquerade as Muslims. The gluttony of those who indulge in the pig-like shaitaani 'iftaar' buffet is horribly abominable. The command of Allah Ta'ala is Three Dates or Water, but these miserable followers of shaitaan provide mounds of shaitaani food which also includes carrion to gorge and devour like khanaazeer at a time when they have to be engaging in Maghrib Salaat.

While Rasulallah (Sallallahu alayhi wasallam) commanded haste and immediate commencement of Maghrib Salaat, these devourers of carrion indulge in satanic gluttony which destroys the Fast, the physical body and the Soul.

The extremely simple and holy act of Iftaar has been transformed into a satanic buffet dubbed 'Ramadhaan Iftaar' to deceive and bamboozle morons. This deception is also among the signs of Qiyaamah:

“The dunya (and the nafs) will be pursued with the amal of the Deen.”

To understand the satanism and evil of shaitaan's 'iftaar' buffet, compare it with the following Iftaar method and command of Rasulallah (Sallallahu alayhi wasallam):

“It was the loving practice of Rasulallah (Sallallahu alayhi wasallam) to have Iftaar with three dates or with something which the fire had not touched (i.e. uncooked).” (Mirqaat)

Rasulullah (Sallallahu alayhi wasallam) said:

QURTUBA Limoni RESTAURANT

Ramadan Iftaar Buffet

Saturday Iftaar Buffet
8th & 15th March 2025
(18h15 - 19h30)

Bounty Dates	Spring Rolls	Aloo Paratha
Falooda Shots	Samosas	Juice Station
Chicken Tikka Strips	Mutton mystery & Veg	Tea and Coffee Station
Lebanese Kebabs	Butter Chicken	Fruit Salad Cup
Magherita Pizza Slices	Naan Bread	Assorted Cake Slices
Bhajias	Rice	Dessert

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KUFFAAR CUSTOMS & DRESS

(Continued from page 19)

Answer

Far from being valid, his view is palpable trash, the figment of *nafsaaniyat*. He has failed to apply his mind constructively, hence the commission of cognizant miscegenation. The restriction of *Tashabbuh* (emulation) to only religious practices is bereft of Shar'i substance. It is blatantly baseless. *Tashabbuh* in all useless and superfluous practices and customs of the kuffaar is haraam.

The emphasis on the prohibition of *Tashabbuh* of kuffaar practices extends to even extremely important and neces-

sary issues, e.g. weapons. If Muslims have their own brand of weapons capable of countering the kuffaar, then adopting kuffaar weapons is not permissible. This principle is based on the explicit prohibition of Rasulullah (Sallallahu alayhi wasallam). He had prohibited in the thick of battle the use of a more accurate bow because it was a Persian instrument.

The origin of the tie was to symbolize Christ hanging on the cross. Regardless of the tie having become a widespread item of dress, it remains haraam. It is a superfluous item of religious origin and shirk significance, having kufr

and shirk beginnings.

Furthermore, everything has a spiritual and moral influence (*athr*). The tie and kuffaar dress in general come with their evil spiritual effects. Kufr attitudes are engendered.

The abhorrence of *Tashabbuh* was emphatically highlighted by Rasulullah (Sallallahu alayhi wasallam) instructing Muslims to wear topis under the Amaamah (Turban). Despite the topi not being visible and ostensibly not creating a difference for the onlooker, it is Makrooh to wear a turban without a topi under it. This was to differentiate between the turban of the Yahood and Muslims.

The view of the graduate is baseless.

THE MUTTAQEEEN

FASTING ON ASHURA

Q. A molvi says about Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh): "Although a traditional Hanafi scholar, Ashraf Ali Thanvi cautioned against giving excessive importance to fasting on Ashura if it led to neglecting the real historical significance of Karbala. He did not outright prohibit fasting but discouraged it in cases where it seemed to undermine the remembrance of Imam Husayn's sacrifice." Please comment. Is this correct?

A. No, it is not correct. Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said that fasting on the Day of Ashura (10th Muharram) is Mustahab, and that it is Mak-

rooh to fast on only the 10th. He said that one day should be added (either 9th and 10th or 10th and 11th). This is what he said.

Hadhrat Thanvi did not link the Fasting of Ashura with the events which had transpired at Karbala. This Fast was commanded by Rasulullah (Sallallahu alayhi wasallam). There is absolutely no relationship between the Fasting of Ashura and Karbala. The Qabar Pujaaris (Grave-worshippers) of Bareilwi have frauded the Karbala link.

Mustahab is a category of the Sunnah. Observing the Sunnah is of utmost importance for the development of Imaan. Avoiding Mustahab or treating it with a lackadaisical attitude is

termed *Istikhfaaf* which is tantamount to kufr. A lukewarm attitude towards Mustahab leads to abandonment of the Sunnah which has grave consequences for Imaan in the long term.

Observing the Sunnah does not lead to neglect of any of the Ahkaam of the Shariah. Only morons entertain such a convoluted idea. There is no such hallucinated neglect between the Fast of Ashura and the events of Karbala. These are two entirely separate issues. Just as Karbala may not be linked to Ramadhaan or to the Five Salaat, so too may it not be linked and fabricated as a basis for the Fast of Ashura.

The Qabar Pujaari has attributed a LIE to Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh).

MADAARIS DEVIANCE

QUESTIONS OF A U.K. MADRASAH STUDENT

Q. I seek Shar'i clarification on some practices at the Madrasah I am in, in the UK.

1) The madrasah gathers the students, asaaticah, and encourages the general public in the masjid after Esha for non-congregational zikr majlis, almost daily. Most are required to do it loudly especially after 3rd year. Is this a

valid Sunan practice?

A. It is a bid'ah practice. It is not permissible to participate in this innovation which has no basis in the Sunnah.

2) Is the salah valid if there are pictures or statues nearby? There is a foosball/football toy table in the room that we read salah in, which has highly simplified figures and pictures of people (defaced, some of them arms

removed, just a basic outline like a shadow).

A. While the Salaat will be technically valid, it is not permissible to perform Salaat in such a room. It is preposterous for a Darul Uloom to have such shaitaani artefacts in its Jamaat Khaanah.

3) How should I handle having to sit in bayans (3+ hours a week) of Ulama who are "blind" or at worse, 'soo'?

(Continued on page 22)

BEWARE OF PHILANDERING 'MUFTIS'!

A Lady says: *"I sent the following question to the Muftis of a Darul Ifta (name provided):*

My cousin recently gave birth, but she did not shave before that. Now she wishes to shave while she is still in nifaas. The hairs are more than 40 days. Please let me know."

Instead of providing the answer by e-mail, the Mufti requested that I send the question via Whatsapp. His shamelessness constrained me to respond by e-mail as follows:

"Mufti...(name provided)! I am a woman and you are asking me to contact you. Don't you have any shame! Why are you giving me your number? I don't want your number. I already had it before I e-mailed you. But Hayaa (Shame) demands that ghair mahram men and women should not speak to one another on the phone or on

whatsapp. Email still has more hayaa as you won't have my number, unlike whatsapp, sms or phoning.

Your Darul Ifta can get lost. You call yourself 'representatives of our Prophet (sallallahu alayhi wasallam), but you want us women to contact you via phone.

Are you not shy? Must I explain to you on the phone about shaving? And do not say that you want an SMS. Why should I share my number with a ghair mahram mufti? Are you not aware of the fitnahs of this era? Or are you expecting a whatsapp message from me which is even a bigger fitnah? Or do you want to start chatting?"

(End of the Sister's reprimand for the philanderer)

Such moron 'muftis' are utterly shameless. Goaded by Iblees they submit to the immoral demands of the lustful nafs. Under cover of the Deen

they strike up zina relationships. Women must be on guard when dealing with these vile philandering characters whose obtund Imaan makes them oblivious of the Presence of Allah Ta'ala and the Recording Malaaikeh. The Qur'aan Majeed warns: *"Allah is aware of the evil surreptitious glances of the eyes and of that concealed in the hearts."*

This Mufti was setting a trap for the Sister to initiate zina chatting under cover of answering the mas'alah. What business did he have to request answering by Whatsapp? Why did he not respond by e-mail to the e-mail query? The evil trick of the lustful nafs had constrained him to use the Deen to give expression to lust. May Allah Ta'ala save us from the evils of our nafs and the snares of Iblees.

The answer to the question is extremely brief: "Yes, in the circumstances, it is permissible to remove the hairs."

MADAARIS DEVIANCE

(Continued from page 21)

Should I just do dhikr, read Qur'an, or sleep during the bayans?

A. The 'Ulama' you are referring to are your Asaatizah. If they are truly Ulama-e-Soo', then you should not study under them. Even if they are 'blind' or 'worse', you have to respect them since you are acquiring ta'leem from them. As long as you are in their bayaans at the Madrasah, listen to their talks, but discard the wrong they propagate.

4) Unnecessary security cameras are on me sometimes when I go around the madrasah. What is the ruling regarding these, and your advice? Is it compulsory on me to make an effort to avoid cameras — even in masjids? And if I can't, is it that important that I should change madaaris to one where there is less/no cameras?

A. It is not permissible for the Madrasah to have these cameras. The picture-making is haraam. The Madrasah makes a mockery of the Ahaadith which prohibit pictures, but which they teach. If you are able to avoid being pictured, then do so. Changing to another Madrasah which also has these cameras, though less, does not solve the problem you are facing.

5) Should I stop standing immediately after Fardh salah for the Sunnats, because out of all the students and

Ustaadhs and almost the whole masjid, I am the only one who stands straight away?

A. No, do not abandon what you are doing regardless of being the only one.

6) How should I address doing practice bayans (Anjuman) to students. I'm not an 'Alim and just started 'Alimiyyah course of study. I have no choice here and need to know what to do.

A. The practice in the Madaaris of this era to teach students in the art of public-speaking is corrupt and nugatory of the Maqsood of Ilm-e-Deen. Deeni Knowledge is acquired to enable one to practice the Deen correctly and this is for the Pleasure of Allah Ta'ala and for gaining tha-waab in the Aakhirah. However, in these times which are close to Qiyaamah, Ilm is taught and acquired for the dunya – for despicable worldly and nafsani motives, hence the flood of ulama-e-soo'.

As long as you are in the Madrasah, you cannot rebel. The best is to seek another Madrasah free from all these fitan. But finding such a Madrasah today is itself an onerous or a near impossible task.

7) Is it okay to daily pray nafl salah with jama'at (usually after Maghrib currently) for dhoro? I make the intention of just praying by myself when I lead.

A. This practice is bid'ah. It is not permissible. Again, the ob-

jective is not the Deen.

8) Is salah in the dars building rather than the masjid, which is 1 minute away, permissible?

A. The Salaat is valid and permissible.

9) As part of tajweed, the ustaadh teaches tarteel and how to recite the Qur'an in a good tune, which involves him picking a surah and few tunes and gets the students to copy the styles. I feel uneasy by the heavy emphasis put on tune while most don't know the meaning – and emphasizing things like highs and lows and specifically practicing tunes of reading. Is it permissible to take part in this if I have to?

A. Rasulullah (Sallallahu alayhi wasallam) said: "Most of the munaafiqeen of my Ummah are its qaaris." The Madrasah is ingraining nifaaq in these students. Nowadays, there is no emphasis on amal and akhlaaq in the Madaaris which have become mercenary institutions. Search for another Madrasah.

YAA SALAAMO! A REMEDY

A Remedy for sickness, even if incurable, is to fix a time daily and to recite:

Durood 11 times, then YAA SALAAMO 111 times, then again Durood 11 times.

Stand close to the patient, recite this Remedy and blow on him. In fact the patient too should recite it.

IS PULLING THE TASBEEH A WASTE OF TIME?

Question

A sheikh's advice regarding thikr is as follows:

"When you make thikr, there must be an outcome of thikr. You can't just do thikr. Otherwise you a *wazeefjee*, a puller of tasbeeh. That's all you are. If you do thikr with its proper way and method, you will know where your *Laaif-e-Sittah* are. Then it will have a different effect on you - a very very different effect. When you say *Laailaha illallah*, it will then become (truly) *Laailaha illallah*. Otherwise you'll just pull the tasbeeh. Like you know how you do it after the Fajr and Asr, *Subhaanallaah*, *Subhaanallaah*, *Subhaanallaah*, said in a rushed fashion. That's not tasbeeh man! You are wasting your time.

That's not the way how you do Tasbeeh. You must concentrate on your spiritual heart, *Subhaanallaah*, *Subhaanallaah*; *Alhumdulillah*, *Alhumdulillah* *Alhumdulillah*. Concentrate on your spiritual heart, then you'll see it will make an effect on you. Otherwise it will have no effect. You are just counting tasbeeh."

(End of the shaikh's explanation)

Please comment on this method advised by the sheikh. Does it mean that people who do not make thikr according to the shaikh's method are wasting their time pulling the tasbeeh?

Answer

The respected sheikh has erred – erred egregiously. His deprecation of the Thaakir with the derogatory epithet '*wazeefjee*'; his fobbing off the 'pulling of the tasbeeh'; his attributing of the thikr of the masses to mere 'counting tasbeeh', and that 'you are wasting your time' because your thikr does not conform to the method he has explained, are all baseless comments which makes *Istikhfaaf* of Thikrullaah. *Istikhfaaf* is to view with an attitude of disdain and to fob off an act as being insignificant or of no significance. This is an attitude of kufr.

The sheikh has failed to understand that there is considerable thawaab for just 'pulling the tasbeeh', and for Tasbeeh Faatimi after the five Salaat regardless of the *lataa-if* dimension he has mentioned. While the *Lataa-if* method is valid and important, it is the innovation – a valid,

permissible and very beneficial innovation – but it has no basis in the Sunnah. The *athkaar* stated and commanded in the Qur'aan and Hadith are unrelated to the *Lataa-if* methodology.

Whether there is concentration or not, the Thikr is NEVER without benefit and reward. In fact, it is a great and a wonderful bounty of Allah Ta'ala for the person who engages his tongue in Thikrullaah regardless of any perceived 'effect'. Make shukr for the bounty of the tongue being in the state of Thikr. Rasulullah (Sallallahu alayhi wasallam) said: "*Your tongue should remain ever fresh with the Thikr of Allah.*"

Thus, regardless of concentration and regardless of the *Lataa-if* method, *Thikr-e-Lisaani* (Thikr with the Tongue) is not useless and futile as implied by the shaikh. The *Lataa-if* method is not for the masses.

The 'outcome of thikr' is always acquired regardless of the thikr not being according to the shaikh's advised method. The 'outcome' is the Pleasure of Allah Ta'ala and the acquisition of Thawaab, and this outcome is not reliant of the *Lataa-if* method.

...TO THE DEGREE OF TAQDEER

It is mentioned clearly in the Hadith that whatever benefit or harm befalls a person is only to the degree which Allah Ta'ala has decreed. If all mankind unites to benefit one, the

benefit will be only to the decreed degree. Similarly, if all mankind unites to harm one, the harm will be only to the degree Allah Ta'ala has decreed.

No one besides Allah Azza Wa Jal has power. In all condi-

tions, keep the focus on Allah Ta'ala and express shukr for the benefit. Adopt Sabr when harm befalls and supplicate to Allah Ta'ala for relief and aafiyat (safety). Never complain. Do not become frustrated and despondent.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 11)

in our Musjid and in most Musjids for musallis who enter is to sit down and listen to the bayaan. After the bayaan, a few minutes are allowed for the Sunnat Salaat. Was the trustee correct? What is the Sunnah practice?

A. In fact, it is sinful to abandon Tahyatul Musjid for listening to the talk. After the 2 raka'ts Tahyatul Musjid, the 4 Sunnat Muakkadah should be performed. Tahyatul Musjid has to be performed immediately on entry and before sitting down. These Salaat may not be abandoned or delayed for listening to the talk. The trustee is 100% correct. The abandonment of Tahyatul Musjid and making the 4 Sunnatul Muakkadah the handmaid of the Imaam's talk are acts of bid'ah and sin. The evil practice should be abandoned.

Q. A man committed zina with

his stepdaughter multiple times. His wife, the mother of the girl, had tolerated this evil misconduct. However, since the immorality has not stopped, she finally separated herself. The marriage has now ended. But now the man and his stepdaughter are determined to get married. They are saying that although it is sinful, the marriage will be valid. The mother and the family want to know if they should attend the marriage. Also, what is the status of the proposed marriage and of the girl and her stepfather?

A. *Khanaazeer* (swines) – this is the status of the mother, her daughter and the devil (the stepfather). Their brains and hearts are wallowing in filth and pure unadulterated satanism for even asking the rubbish questions. The mother, her daughter and the stepfather are immersed in and drowning in

filth and immorality. The mother with her 'toleration' of the zina between her husband and daughter, the daughter and the rubbish man were constantly under the *la'nat* of Allah Ta'ala.

Their questions are stupefyingly mindboggling. How can a Muslim even dream of the 'marriage' between a man and his stepdaughter ever being valid? And, who is the murtad moron who will ever perform such a satanic 'marriage'? The worst faasiq, faajir molvi/shaikh even of the MJC and NNB Satanists will not perform such a satanist ceremony which these khanaazeer term 'marriage'. Yes, those epistasis sub-human specimens who perform same sex 'marriages' are available for 'marrying' khanaazeer. All of them have lost their Imaan. They are murtads.

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**Safar 1447
August 2025**

**ZAKAAT NISAAB R 13,100
MEHR-E-FATIMI R 32,800**



"VOICE of ISLAM"

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Roses have
thorns!
The Haqq too
has thorns!
"We strike
baatil with the

Haqq. Then it crushes the
brains of baatil." (Qur'aan)

"Your
tongue
should
remain ever
fresh with
the Thikr of
Allah."
(Hadith)

SECULAR EDUCATION

Question

There is a growing call among many Indian Ulama (*In India*) to establish and promote Muslim-run schools for Muslim students. The intent behind this is to protect our children from the increasing imposition of kufr practices and saffronized elements within the secular education system. *(The 'intent' is hypocritical. It is a cover for emulating the kuffaar. These schools, far from protecting the children from kuffaar practices and attitudes, achieve the same or worse than the kuffaar schools. – The Majlis)*

However, despite the good intentions, these

schools often continue to use the same secular syllabus, including content that goes against our Islamic beliefs. Notably, scholars like Khalid Saifullah Sahib (head of All India Muslim Personal Law Board) have encouraged such schools, and his posters and statements are widely used in promotion.

(The molvies on the Personal Law Board are suffering from some mental inferiority hence they seek to mellow the Islamic abhorrence for western education. They are slaves of the dunya. They portray Islamic hues whilst their hearts and minds have been colonized by the West.

–The Majlis)

Moreover, some scholars are now declaring in their Jum'ah khutbahs that schooling is "wajib" in today's times for the sake of survival and fulfilling children's rights. While they conclude their sermons by cautioning against the dangers to Imaan and the need for careful monitoring, the impact of declaring it "wajib" is concerning.

(Their brains have been deranged by shaitaani manipulation. Secular education being 'waajib' is an inspiration of Iblees who has gripped these molvis in his tentacles. – The Majlis)

(Continued on page 12)

DEBUNKING INTERFAITH

Allah Ta'ala says in the Qur'aan Majeed that "in Ibraheem there is a beautiful example (to follow)". When Nabi Ibraaheem (Alayhis salaam) engaged the mushrikeen in dialogue, he vigorously denounced their idols and unequivocally called them to Islam. Explaining his method of interacting with the kuffaar,

the Qur'aan Majeed states:

"(Remember) when he (Ibraaheem) said to his father and his people: 'What are these idols which you are worshipping?' They replied: 'We found our forefathers worshipping them.'"

He (Ibraaheem) said: 'Verily, you and your forefathers are in manifest deviation. ...He (Ibraaheem)

said: 'Assuredly I shall devise a plan for your idols.....' Then he reduced them to fragments (i.e. he smashed the idols to pieces)....."

(Al-Ambiya, Aayaat 52 – 58)

Nabi Ibraaheem (Alayhis salaam) did not strike any balance with the mushrikeen

(Continued on page 4)

Questions and Answers

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Q. I have some gold and silver jewellery. The gold is less than its Zakaat Nisaab, and so is the silver. Am I liable to pay Zakaat?

A. If the combined value of the two equals the Nisaab of silver or more, then you have to pay Zakaat on the combined value.

Q. My uncle deals in some haraam business although the greater part of his income is halaal. Is it permissible to eat the food he offers when inviting us? I have been told that as long as the greater part of the earnings are halaal, it will be permissible. However, I am in doubt.

A. There exists a popular misconception regarding the issue of earnings consisting of halaal and haraam. The 'greater portion' being the determinant is of technical import. Even a little haraam renders the whole admixture contaminated. A couple of drops of urine in a bucket of water contaminate all the water in the bucket. Similarly, consuming the food of your uncle will contaminate your Imaan.

It is not permissible to consume the food acquired from a mixture of halaal and haraam money. It is a haraam spiritual poison. It is spiritual pollution which harms one's Imaan. In fact, one should not consume the food of even a debtor who procrastinates in paying his debts or is recalcitrant in paying or finds it difficult to pay. Eating the food of debtors is Makrooh.

Q. The wrong names were

FAMILY TIES?

Questions

We are having some trouble with my in laws with regards to the family gatherings, weddings, reunions etc. Unfortunately purdah is not observed between ghair mahaarim in these family gatherings. We have therefore decided not to attend any of these family gatherings including our children unless purdah is observed properly. We have informed our family accordingly. We have also tried to advise them with wisdom to observe purdah in line with the commands of Allah Ta'ala. We also do try to keep in contact with them by calling or messaging when possible as we live quite a distance away.

This decision of ours has not been well accepted by them and there has been problems in the family since. They have accused us of breaking family ties and called our decision hypocritical as we go to the shopping centre's and public spaces which are mixed and we lower our gazes, why then can't we attend these gatherings and lower our gaze and our wives keep their purdah on.

Please elaborate on the following.

(1) Are we breaking family ties as they claim?

(2) Are we being hypocritical by not attending the mixed family gatherings despite going out to shopping centers or public spaces. Is such a com-

parison correct?

Answer

NO, you are not breaking family ties. On the contrary, you are maintaining your ties with Allah Ta'ala by upholding His Commands. Your in-laws and others of the same ilk are in fact guilty of breaking family ties. Their attitude is implied KUFR. They are proferring shaitaani arguments to support their aversion for The Purdah law of Allah Ta'ala.

Participating in family gatherings, even if sins are not committed, is not a requisite for the maintenance of family ties. Family ties is to assist family members in time of need; to be polite to them; to tolerate their unkindness, and to make dua for them.

It is haraam to attend such family gatherings where Purdah is violated or where any other sins are being committed. Never please the family on the basis of displeasing Allah Ta'ala.

The analogy with shopping centres, etc. is stupid and baseless. Attending a haraam shopping centre does not justify or make halaal a haraam family gathering. If there is no real, pressing need to go to a shopping centre, then it will not be permissible. Nowadays, the supermarkets deliver at your door within an hour. Nevertheless, a haraam does not become halaal simply because one commits another haraam. Their claim is baseless and devoid of Shar'i substance.

written in the Nikah certificates. The name of the

wakeel of the bride was omitted, and someone else's name

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was written. Is the Nikah valid. The Nikah was performed in the Musjid by the Imaam.

A. The validity of a Nikah is not reliant on what is written in the certificate. Even if all the information written in the certificate is incorrect, the Nikah which was performed by the Maulana is valid.

Q. The Imaam of our Musjid is a tablighi. He said that the tabligh jamaats talk is more important than the Sunnat Salaat of Isha. Is this correct?

A. The imaam who claimed that their tablighi ta'leem is more important than the Sunnat Salaat is a deviate. He is under the influence of Iblees. Do not sit to listen to his talks. He is an agent of Iblees.

Q. NAHA is a meat certifying body in Japan, similar to SANHA and MJC. Justifying its certification of stunned beef, it states: "Optimal Non-Penetrative Captive Bolt Stunning is used." Is such beef halaal? May it be consumed?

A. It is not permissible to consume the meat of the stunned animals. The stunning is haraam. In most cases the animals are killed with the smashing of its brain by the captive bolt. Do not be deceived by these money-hungry certifying cartels who are all the agents of Iblees. Never place any reliance of halaal certificates regardless of who issues these fake certificates.

Q. What should I, an heir, do for the numerous Salaat

THE ERRORS OF THE ULAMA

Ibn Shaaboor (Rahmatullah alayh) said: "I heard Al-Auzaai' (Rahmatullah alayh) saying: 'He who presents as daleel the nawaadir (rare and obscure views) of the Ulama, has exited from Islam.'" (Tazkaratul Huffaaz)

Sulaimaan At-Taimimi (Rahmatullah alayh) said: "If you take (for practicing) the concession of every Aalim, total sharr (evil) will accumulate in you."

(Jaamiu Bayaanil Ilm libni Abdir Barr)

Al-Auzaai (Rahmatullah alayh) used to say: "Destruction for those who acquire Fiqh for purposes other than ibaadat, and wail (destruction) for those who make halaal prohibitions on the basis of mushtaba-haat." (Shu'bul Umaan)

Az-Zahabi (Rahmatullah alayh) said: "He who searches for the concessions of the Math-habs and for the errors of the Mujtahideen, verily, he has emaciated his Deen." (Siyar I'laamin Nubalaa')

Abu Ishaq Al-Maruzi (Rahmatullah alayh) said:

"He who searches for the concessions commits fisq (he becomes a faasiq)."

(Tashneeful Masaami')

Qaadhi Ismaaeel (Rahmatullah alayh) was presented with a kitaab by the Abbaasi Khalifah Al-Mu'tadhid: The Qaadhi said: "I saw that in this kitaab had been compiled concessions from the errors of the Ulama. I said: The author of this kitaab is a zindeeq."

The mureedeen should not commit the fatal blunder of circulating the error of their Shaikh. They should not join the ranks of the Rawaafidh in emulating their practices. They should not conduct themselves as did the Bani Israaeel whom Allah Ta'ala criticizes in the following Aayat:

"They took their ahbaar and ruhbaan as gods besides Allah....."

(Qur'aan)

If the sheikh errs, do not obey his error. The criterion of Haqq and baatil is the Shariah. Scale everything on the standard of the Shariah.

which my deceased father had not performed? What is the best way for his forgiveness?

A. If the deceased had not made a wasiyyat (bequest) to pay the kaffarah for his Qadha Salaat, then the only way is to give Sadqah and to

ask Allah Ta'ala to forgive him/her. Any amount of Sadqah may be given - whatever one can afford.

Q. Is it permissible to deal with bitcoin and crypto currency?

A. Bitcoin is a haraam gambling, riba act. It is not per-

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missible.

Q. Is it permissible to trade in bitcoin machinery?

A. Trading in bitcoin machinery is to aid in sin, hence not permissible. It is like trading with gambling machines.

Q. We, here in Karachi, Pakistan, buy our meat and chickens from a Shiah butchery. The Shiah buys his meat stock and chicken stock from Sunni sources. Is it permissible to consume the meat and chickens? There is a fatwa of Jamia Binori Town that if the Shiah does not do the zabeeha, or his aqaaid are not baatil, the meat can be consumed. The same they write for Sunni-Shiah marriage that if the aqaaid of the Shiah are not baatil, it will be legal but take care. How can it ever be possible that a Shiah will not have baatil aqaaid?

They always use such a language in their fatwas that a layman like me is puzzled. Anyway I was very worried.

A. The meat obtained from the Shiah is haraam regardless of the halaal source it is being acquired. It is really surprising that in a huge city such as Karachi you are unable to find a Muslim butchery.

Do not trust the fatwas of the Molvis of today. Even Jamia Binnori Town has strayed from the Straight Path. The dunya is their objective. Ilm is nowadays taught for worldly and nafsani objectives. That is why their fatwas are puzzling and confusing. They are no longer Ulama-e-Haqq. They speak with forked

DEBUNKING INTERFAITH

(Continued from page 1)

for co-operation and for enticing them to Islam. He vociferously and vigorously declared the falsehood of their religion, then physically destroyed their idols.

In contrast, the so-called Muslims who have joined the ranks of the kufr interfaith scheme, sit with the priests and pundits of the false religions in merrymaking 'brotherly' sessions. They join them in their interfaith kufr prayers. They ostensibly subscribe to the tenets of the interfaith ideology among

which are the following blatantly kufr fundamentals:

- No religion is the absolute truth. All religions, including Islam, are manmade.
- All religions and ideologies are on an equal footing.

An interfaither is not allowed to denounce the false gods and idols of the false religions. Thus, all interfaithers who claim to be Muslims are in fact kuffaar. They have renounced their Imaan by subscribing to the blatantly kufr precepts of the satanic interfaith plot.

and twisted tongues as did the munaafiqeen. Their fatwas are based on bunkum. They misguide the unwary and the ignorant.

Q. What does Islam say about the shape of the earth? Is the earth round or flat? What should our belief be?

A. The shape of the earth has absolutely no relevance to Aqeedah. The Qur'aan and Hadith are silent on this. It forms no part of our belief. Don't waste your brains with futility.

Q. Some employees habitually arrive late daily. However, they also leave late. For example, he arrives 10 minutes late daily. But also leaves 20 minutes late daily.

Other employees arrive late daily, then work extra hours on another day, far beyond their time late coming.

Although their time is made up, it is inconvenient as they not available for meetings, etc. in the morning and people call for them and they are not here. Furthermore, they have NOT discussed this with their manager where they will work late to compensate for late coming.

Is it permissible to deduct late-coming time based on the wage amount even if they are making up the time later unilaterally without company permission?

A. Deductions may be paid for late-coming. However, it is incumbent to pay them for overtime.

Q. It is not permissible for an employer to force an employee to work beyond his working hours unless there is a mutual agreement. Does the same apply to a lunchbreak times stip-

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ulated in an employee contract? For example, will an employer be sinful if he gives employees work to do just before they leave for lunch? Or he tells them to come off lunch break to do some work?

A. It is not permissible for an employer to unilaterally encroach on the worker's lunch-break.

Q. *I have a question about something you answered about riba.*

The question was: "An airline company had a sale of tickets for R11. I purchased one. Can I sell them for R500." You answered: "No. This is a Riba." it is riba?

I have completed 7 years of aalim class and graduated last year. I've never heard of this type of maslah being riba.

A. You not having heard of this mas'alah in seven years does not mean that the answer is incorrect. Despite having studied 7 years, there are thousands of masaa-il which you have not heard and of which you are unaware. The excess, that is the amount more than R11, is riba. The excess has no tangible commodity to offset it, hence the element of riba.

Q. *While the estate of the deceased has not been finalized, is it permissible to use the estate's finances to support the minor heirs?*

A. The expenses required for the minors has to be taken from their shares of inheritance. It may not be taken from the whole estate as kuffaar law dictates.

Q. *The Tablighi Jamaat Ijti-*

"SPIRITUAL" DACOITS

Husn-e-zann means to think good of others; to interpret their faults and to refrain from criticizing. *Iqtidaa* means to follow another.

In *Husn-e-zann* there is considerable latitude in me. However in the matter of *Iqtidaa* I am extremely rigid. In fact, it should be so. It is highly dangerous to exercise latitude in this respect (i.e. one should not easily become the mureed of someone). The road (of tasawwuf) is nowadays cluttered with (spiritual) bandits and dacoits. May Allah save us! The essential need is to institute proper inquiry and investigation (to establish the authenticity and ability of a prospective shaikh—spiritual guide). As long as one is not fully satisfied, never become a man's mureed no matter how well-known and famous a shaikh may be. Complete confidence is necessary.

If after having become a mureed a man discovers that he is trapped in the company

of an unreliable shaikh (or he lacks confidence in his shaikh), the mureed should refrain from acquiring ta'leem from the shaikh even if the latter takes offence. In this instance the displeasure of the shaikh is baseless, hence not harmful. However, the mureed should not oppose the shaikh nor be disrespectful towards him. (He should honourably sever his ties with the shaikh).

It is futile to acquire ta'leem from a man on whom the mureed has no confidence. Confidence is conditional for gaining benefit from the shaikh. If one lacks confidence in the shaikh, his ta'leem will not have a beneficial effect on the heart. It is for this reason that I refer mureeds to other Mashaaikh. When I observe that they lack confidence in me, I send them to others (i.e. to other Mashaaikh).

(Hadhrat Maulana Ashraf Ali Thanvi)

ma is held on a sportsground. Is it proper to have Jumuah Salaat on the ground when there are nearby Musjids?

A. In fact, it is not permissible to perform Jumuah Salaat on the sportsground if there are Musjids nearby to accommodate the musallis. It is highly improper.

Q. *What is the status of a man who rejects Hadith? He says that he believes in only the Qur'aan.*

A. He is a confirmed *kaafir*. His claim of believing in the Qur'aan is blatantly *baatil* (false). The one who rejects the Hadith of Rasulullah (Sallallahu alayhi wasallam) is a *kaafir*, *munaafiq* and *murtad*. In reality he rejects Allah Ta'ala and the Qur'aan.

Q. *Can a 14 year old boy be the mahram for his sister/mother on a journey? How old should the mahram be? Will it suffice if he is baaligh?*

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A. For being a valid *mahram* of a female on a journey, the requirement is not restricted to age. Even if the boy becomes *baaligh*, it does not mean that he automatically qualifies to be a valid *mahram* for a journey.

The *mahram* must be able to assert control over the female whom he accompanies on the journey. She will be totally in the background, and he must be able to attend to everything along the journey. She must not instruct him in the manner he should act on the journey. On the contrary, he must have sufficient ability and authority to issue instructions and to veto any of her whims and fancies.

Q. If one has not performed Asr Salaat, may it be performed immediately after the Maghrib Athaan?

A. Yes, the Asr has to be performed. You may not join the Maghrib Jamaat before having performed Asr.

Q. A nikah was performed with only one witness. Is the nikah valid?

A. The nikah with one witness is not valid.

Q. Is it permissible to pay the creditors of the deceased in instalments to enable one to invest the money inherited from the estate?

A. You may do so only with the consent of the creditors. If they demand immediate payment, then you will have no option but to comply. The creditors have a prior claim over the heirs.

Q. A wife, during her Maradhul Maut (Last Illness of

THE 6 FASTS OF SHAWWAAL

According to *Durr-e-Mukhtaar* the six fasts of Shawwaal may be incorporated with Qadhaa fasts (to acquire their *thawaab* as well). But this is incorrect. *Tadaakhul* (or incorporation of two different acts of *ibaadat*) will be proper if the purpose of both could be achieved by the incorporation, e.g. *Tahayatul Musjid*. Its object is to discharge the right (*haqq*) of the Musjid by performing Salaat immediately on entering. Hence if a person engages in Sunnat Salaat on entering, the objective of *Tahayatul Musjid* will also be simultaneously acquired. Thus, *tadaakhul* will be correct in this case.

On the contrary, *tadaakhul* will not serve to

attain the purpose of the six fasts of Shawwaal. Explaining the objective of these six fasts, the Hadith Shareef says: "The fasting of the month (of Ramadhaan) equals ten months (of fasting), and the six days (of Shawwaal) equals two months. Thus, this is the full year (12 months)." (Narrated by Daarami)

Another Hadith states: "Whoever renders a good act, for him will be (*thawaab* equal) to ten times the act." (Ibn Maaj'ah)

This full year of fasting (i.e. its *thawaab*) is possible only if in addition to Ramadhaan, six days are fasted in Shawwaal.

(*Hadhrat Maulana Ashraf Ali Thanvi*)

Death), waived the Mehr debt of her husband. The Mehr is a huge amount. Is the waiver valid?

A. No, it is not valid. The husband is liable to pay the full Mehr. All heirs have their shares in the Mehr amount.

Q. Is it permissible to eat a vegetarian diet at a non-Muslim's restaurant?

A. It is not permissible to eat even a vegetarian diet at a *kuffaar* restaurant even if the SANHA KAAFIR has hallowed it.

Q. When divorce takes place, whose right is it to have custody of the minor children?

A. In a separation (divorce, etc.) the mother has custody of the minor children. The father

remains the guardian. He has to be given access to the children. But the children remain with the mother.

Q. I said to my wife in anger: 'Get out! Go to your parents! A friend said that these statements represent Talaaq. My intention was not Talaaq. Is my nikah valid?

A. The words you had uttered would have been Talaaq Baa-in if you had the intention of divorce. Since Talaaq was not your intention, divorce did not occur.

Statements such as: 'Get out! Take your clothes and go!, Go to your parents, etc., etc. Will be Talaaq Baa-in only if there is the intention of Talaaq. Talaaq Baa-in im-

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mediately terminates the nikah. However, the Nikah may be renewed if the woman consents.

Q. I bought a car with the intention of selling it. However, I am also using it for my own purposes. Do I have to pay Zakaat on the car?

A. If the asset was initially acquired with the intention of selling it, then Zakaat has to be paid on its value. If you have cancelled your intention and are now using it for your own purposes, then Zakaat is not payable.

Q. In a partnership business, how should Zakaat be paid on the shares?

A. Each partner is liable for his own Zakaat. They have to pay their Zakaat separately.

Q. A divorced woman was provided with full expenses during her Iddat. After the Iddat she is claiming alimony from her ex-husband and 50% of his assets. She intends going to court to gain her demands. Is there any scope in the Shariah for such action? What is her status?

A. She will become a murtadd if she proceeds to the kuffaar court to usurp the assets of her ex-husband. The invocation of kuffaar law by the ex-wife to usurp the wealth of her ex-husband is palpable kufr. She has absolutely no right to demand from her ex-husband alimony and 50% or even 1% of any of his assets.

The ex-husband may utilize any aspect of the land's laws to protect himself

against the haraam demands of his evil ex-wife.

Q. When I was a child, my granny and others gave gifts which consist of gold coins and money. My father has possession of the gifts. Since he has divorced my mother, he refuses to give the gifts to me nor am I aware of the amount. How should I pay Zakaat on this wealth?

A. Your father has usurped your wealth. It is incumbent that he hands over to you whatever belongs to you. Since you never had possession nor are you even aware of the value of the gifts, you are not liable for Zakaat. Zakaat will have to be paid from the time you gain possession.

Q. A close relative is in charge of our inheritance. He has been collecting our inheritance for many years. He refuses to give us our money. He is a senior. If the issue is broached, he becomes extremely annoyed. Does his seniority entitle him to refuse giving us our inheritance?

A. On the Day of Qiyaamah a man who usurps the inheritance of people will be enclosed in a steel coffin and flung into Jahannam. Your senior relative is indeed a fraud – a thug who has no fear for Allah Ta'ala. But he will gain fear when it is too late to make amends. Maut is stalking everyone, every minute of the day.

Q. The trustees are buying new clocks for the Musjid. Can they give the old clocks to another Musjid?

A. Someone should buy the clocks, then donate it to another Musjid. However, if the clocks are functioning correctly, then it is not permissible to utilize the Waqf funds of the Musjid to unnecessarily buy new clocks for gratifying whim and fancy. The trustees will have to pay back the Musjid's money if they unnecessarily purchase clocks.

Q. My mother says that there are various views on hijab. It is therefore not compulsory. Is she correct?

A. Your mother speaks nonsense. She is ignorant and she dithers on the verge of kufr. In fact, she plunges into kufr by denying the compulsion of Hijaab. Hijaab is compulsory. There are no various opinions on this issue. A woman's entire body, including the face, must compulsorily be concealed in public.

Q. In Salaat, if one recited from the middle of some Surah after Surah Faatihah, should one begin with Bismillaah?

A. No it is not necessary to recite Bismillaah when starting qiraa't in the middle of a Surah during Salaat.

Q. Is it permissible to commemorate the martyrdom of Hadhrat Husain (Radhiyallahu anhu) on 10th Muharram every year?

A. The Sunnah offers absolutely no accommodation for commemoration and anniversary functions. These are practices of the kuffaar. Karbalaah is commemorated and celebrated by Shiahs and Barelwi Qabar Pujaari

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bid'atis. Not a single Sahaabi had commemorated. It is bid'ah. It is not permissible.

Q. Is it permissible for a woman to go anywhere within a radius of 78 kilometres without a mahram?

A. In these times of fitnah and danger it is not permissible for a woman to venture alone in even the street in which she lives.

Q. How should the estate of the deceased be distributed if his widow is pregnant?

A. When the wife of the may-yit is pregnant, it is advisable to postpone distribution of the estate until the birth of the child so as to ascertain its sex. The child may also be still-born, hence it will not be an heir.

Sometimes twins, triplets or quadruplets may be born.

If the estate is divided prior to the birth of the unborn child/children, the division will not be valid. A redistribution will have to be effected. It is, therefore, best to delay the distribution until the child/children have been born. However, if the heirs decide on immediate distribution, the unborn should be assumed a male and the share of one male should be held in trust.

When the child is born a male, the distribution already effected will remain valid. If the child is a female, the distribution will have to be correctly re-arranged.

Q. On what value of the merchandise should Zakaat be paid? On the cost price or selling price?

A. Zakaat should be paid on

MARRIAGE FROM A HARAAM BASIS

Question- Seeking advice

My daughter has struck up a telephonic relationship with a boy. Both are eager to perform Nikah. We (myself and the boy's father) believe that it is best to have them married to prevent them committing zina. However, neither the boy nor his father is by the financial means to provide a home at this stage. We have agreed that after the Nikah, the boy will remain at his home and my daughter will remain with us until he is able to provide a home. Meanwhile the marriage will not be consummated. They may continue their chats on the phone. What is your advice?

Answer

In the circumstances explained by you, Nikah is best. However, do advise your daughter that marriage is NOT a bed of roses. It is a bed of rocks and thorns, and it is worse when it takes off from a haraam stage.

Her stage is haraam, and

she must expect later problems. She should enter the marriage understanding well that there will be problems. Then she should not run to you. When she encounters problems in the marriage, she should bear everything with Sabr. Marriages of this kind usually flounder and end with much acrimony and misery.

Furthermore, you do not have the right to prevent conjugal relations nor the right to prevent the husband from taking his wife. Once the Nikah is performed, the husband has the right to take away his wife regardless of whatever was agreed to.

Just understand that the Nikah in this scenario is a short-term solution to prevent zina. The long term problems should be expected and taken within stride when they do develop although we should make dua that everything goes smoothly and the envisaged problems will not crop up.

the current wholesale price of the stock-in-trade. In one of his Malfoothaat, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) confirms this view. Thus he said:

For paying Zakaat on merchandise (stock-in-trade), the current value will be taken. If the prices for the stock vary, the average will be taken into account. A good method is to

pay Zakaat with the stock. One fortieth of the stock should be given. (Current price refers to the price one has to pay to acquire the stock, i.e. the current wholesale price.)

Paying one fortieth of the stock, i.e. the physical stock and not its value, is possible only if the stock is of the same kind, e.g. sugar, rice, flour, etc., etc. (End of Malfooz)

Questions and Answers

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(If the stock consists of a variety of products, the total value will have to be calculated. Then Zakaat could be paid in either cash or kind. If in kind, then one fortieth (2½ %) in value of the stock should be given. —Translator)

Q. I have completed the Madrasah Aalim-Faadhiel course. Which kitaab should I study to answer the many doubts and claims of the Salafis against the Hanafi Math-hab?

A. I'laa'us Sunan is a wonderful kitaab. It answers and neutralizes all the nonsense which Salafis direct to the Hanafi Math-hab. It silences all the bogus 'experts' of Salafi'ism.

Q. I heard that if someone makes Salaam from behind, one should not respond. Is this correct?

A. Yes, it is correct. Imaam Abu Hanifah (Rahmatullah alayh) said to Imaam Abu Yusuf (Rahmatullah alayh): "If someone calls you from behind, do not answer him. Animals are driven with calls from behind."

Q. Is there reality in subjugating a jinn?

A. Yes, there is reality in it. A jinn can be captured and subjugated by some kinds of amal. However, it is haraam to

subjugate a jinn in the same way as it is haraam to enslave a free person.

Q. I had acquired an interest-bearing loan. I have repaid the capital amount. Only the interest amount is outstanding. Will it be wrong not to pay the interest amount?

A. In fact whatever has been paid is deductible from the capital amount. You should not pay the interest.

Q. What should one do if the Janaazah Salaat is being performed inside the Musjid, not in the sehen of the Musjid?

A. Do not join the Janaazah Salaat if it is conducted inside the Musjid. It is not permissible for Hanafis.

Q. Is it necessary to make a verbal niyyat for wudhu?

A. Niyyat (intention) is an act of the mind. Expressing it verbally is not a condition for its validity. Nevertheless, making the niyyat verbally is permissible, but not Sunnah.

Q. I made ghusl without wudhu. Then I performed Salaat. Was this right?

A. While making wudhu separately was the right procedure, your Salaat is valid. Ghusl covers for wudhu as well.

Q. What is the status of making khilaal of the fingers during wudhu?

A. Khilaal of the fingers during wudhu is Sunnatul Muakkadah. Abandoning Sunnatul Muakkadah without valid reason is Makrooh Tahreemi, hence it is a kabeerah sin.

Q. When making a ghusl of janaabat, should wudhu be made before the ghusl or after the ghusl?

A. The ghusl should be made normally just as one would make even if the ghusl is not of janaabat. Wudhu should still be made first.

Q. Can a ma'zoor perform Chaasht Salaat with the wudhu he made for Ishraaq?

A. Yes, he may perform Chaasht (Dhuha) with the same wudhu and even Zuhr with the same wudhu.

Q. A dog was soaked in a tub of clean water. When it emerged, it shook its body. Splashes of the water fell on my clothes. Do the clothes become napaak (impure)?

A. The clothes remain paak (pure). However, if the dog's saliva became mixed with the water, then the clothes will be napaak.

Q. A dog urinated on a concrete floor. The ground was thoroughly dried by the sun. What is the state of the ground?

A. The ground becomes paak (pure) when it has become dry by means of the sun.

Q. Is it permissible to kiss the grave of a Buzrug?

A. It is haraam. It is shirk.

Q. I attended a burial where the Athaan was recited. Is this Sunnat?

A. Reciting the Athaan at the time of burial is bid'ah and haraam.

Q. A modernist criticizes Purdah. What is his status?

A. Criticizing Purdah is kufr. He lost his Imaan. He is a murtad.

Q. Is it permissible to make Salaam to a senior who shaves his beard?

A. It is not permissible.

FOR THE MUTTAQEEEN

"All of it (worldly wealth and luxuries) are the Provisions of this worldly life while the Akhirat By Allah is for the Muttaqeen."
(Az-Zukhruf, Aayat 35)

Questions and Answers

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Q. What does Islam say about the shape of the earth? Is it round or flat?

A. Islam is silent in this regard. The shape of the earth has no significance in relation to Islamic belief.

Q. A person mocks at the beard. He does not accept a beard being part of the Sunnah.

A. He loses his Imaan. Mocking the beard is kufr.

Q. It is said that it is not permissible to make takfeer of the Ahl-e-Qiblah. Whoever faces the Ka'bah in Salaat is a Muslim. Is this correct?

A. No, it is not correct. It is deceptively being used by murtaddeen and zanaadaqah. Qadianis, Shiahs and many others who subscribe to kufr also face the Qiblah of Muslims. Qadianis are not Muslims merely because they face the Qiblah. Denial of any of the fundamentals of Islam or of any established tenet/practice of Islam is kufr which expels the person from Islam regardless of him performing Salaat facing the Qiblah.

Q. Can the dead hear our Salaam and Tilaawat at the graveside?

A. Answering this question Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh)

said:

Most of the *Ahl-e-Kashf* (People of Inspiration) are unanimous in claiming that the dead do hear the Salaam, etc. (which those who visit the graves offer). This issue refers to *kashf* and it is in the category of *zann* (i.e. there is no absolute *Shar'i daleel* to substantiate it).

Allamah Suyuti (rahmatullah alayh) narrated a very interesting episode in this regard. There was a man whose practice it was to visit his mother's grave to recite Qur'aan Shareef. Once his mother appeared to him in a dream and requested that whenever he visited her grave he should first sit at her graveside for some time before commencing his *tilaawat*. She explained when he began his *tilaawat* his face would be densely enveloped in a halo of *anwaar*. This prevented her from seeing him. Thereafter he would sit for a while before commencing *tilaawat* to enable her to see his face.

Reciting the Qur'aan Shareef at the graveside produces spiritual contentment and peace for the mayyit.

Q. Should a beardless man be greeted with the Masnoon Salaam?

A. The faasiq should not be greeted. However at the same time one should not regard oneself as pious and better than the faasiq. Answering this question, Hadhrat Thanvi (Rahmatullah alayh) said:

"A beardless man should not be offered Salaam. However, if one gains the idea of su-

periority, then to remedy one's pride, the person should be greeted."

Q. The Hadith mentions special significance and virtues for performing 40 Salaat in Musjid Nabawi. Does this apply to females as well?

A. It is not permissible for females to go to the Musjid. Females will gain the same virtues by performing Salaat wherever they are staying.

Q. If I miss the Jamaat Salaat in the Musjid, should I return home for performing the Salaat, or perform it alone in the Musjid?

A. Return home. Perform alone at home

Q. My father had missed numerous Salaat. He has died without making wasiyyat to pay fidyah for his missed Salaat. May I pay the fidyah on his behalf?

A. Since he did not make a wasiyyat, paying fidyah is not obligatory on you. Nevertheless, you may pay the fidyah and make Dua of Maghfirah for him.

Q. My mehr was one krugerrand which my husband had not paid. Nine years have passed and we are now divorced. At the time of our marriage the value of a krugerrand was R20,000. Today the value is R64,000 (Sep 2025). He claims that he has to pay the value which the coin had at the time of the Nikah. Is it right?

A. No it is not right. He has to pay you one krugerrand or its current value.

Q. The stipulated mehr at the time of the Nikah was Mehr-e

DEAFNESS

Sleeping on a full stomach can lead to deafness. Never sleep before at least two hours after a meal.
(Hadhrat Maulana Ashraf Ali Thanvi)

Questions and Answers

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-Faatimi which the husband had not paid. Now after 18 years, how much does he have to pay? Is it the Mehr Faatimi value of 18 years ago or today's value?

A. He has to pay today's value. 18 years ago the value was R6,000. Today the value is R35,000 (Sep 2025)

Q. When going to Sajdah from Qiyaam, where should the hands be placed, and when rising from Sajdah towards Qiyaam where should the hands be? Generally we place the hands on the knees on both occasions.

A. When descending to Sajdah, the hands should not be on the knees. However, when rising from Sajdah towards Qiyaam, then the hands should be placed on the knees.

Q. Should males fold their hands above the navel or below the navel during Salaat?

A. It is Sunnat to fold the hands below the navel.

Q. If Surah Faatihah is not recited in the two last raka'ts of Fardh, will the Salaat be

valid?

A. Surah Faatihah in the two last raka'ts of Fardh is Mustahab. If it is not recited, the Salaat will be valid. However, the Mustahab act should not be unnecessarily omitted.

Q. I recite the same Surah in both raka'ts of Fardh. What is the ruling?

A. While one should not intentionally recite the same Surah in both raka'ts, nevertheless the Salaat is valid.

Q. I live at a distance from the Musjid. It is a walking distance of 15 minutes. May I perform Salaat at home? I do not have a car.

A. Yes, you may perform Salaat at home.

Q. On Fridays I arrive at the Musjid while the English talk is in progress. The rule in this Musjid is to sit down and listen to the talk. After the talk, a few minutes are given for the Sunnat Salaat. Is this proper? What happens to Tahyatul Musjid?

A. In fact, the rule at the Musjid is shaitaaniyat. It is an inspiration of Iblees. Shaitaaniyat displaces the Sunnah. Sitting down without performing Tahyatul Musjid to be followed by the 4 raka'ts Sunnatul Muakkadah is bid'ah. It is not permissible to abandon the Sunnah Salaat for the sake of listening to the talk. This practice in some Musjids is evil, bid'ah and shaitaaniyat.

Q. In some Islamic schools even Darwin's theory of man's evolution from monkeys is being taught. Is this

not kufr?

A. Most assuredly it is among the worst acts of kufr. The teacher who teaches such rubbish kufr loses his/her Imaan, and the baaligh students also become kuffaar. It is indeed lamentable and shocking that such kufr is being taught in schools dubbed 'islamic'. Parents are 100% liable for the kufr acquired by their children attending these schools of Iblees.

Q. The Maulana who is the Imaam in our Musjid has a television in his house. Is Salaat behind him valid?

A. While Salaat behind this faasiq imaam is valid, those who appointed the faasiq are guilty of a kabeerah (major) sin. It is haraam to appoint a faasiq to lead the Salaat.

Q. If the Imaam rises to Qiyaam while the Muqtadi has not completed Tashahhud, what should he (the Muqtadi) do?

A. The Muqtadi should complete Tashahhud then join the Imaam.

Q. My Asr Namaaz became qadha. I have no other qadha Namaaz. Before performing Asr, I joined the Jamaat. What is the ruling for me?

A. You have to make Qadha of Asr, then repeat the Maghrib Fardh.

Q. Is it correct to reserve a space behind the Imaam for the Muath-thin who gives the Iqaamah?

A. It is not permissible to reserve a place for anyone in a Musjid. Iqaamah may be recit-

A REBUFFING ANSWER

A man asked Hadhrat Shah Abdul Azeez (Rahmatullah alayh): "Is it permissible to perform Janaazah Salaat for a prostitute?" Hadhrat Shah responded: "How do you consider it permissible to perform Janaazah Salaat for those who had prostituted her?" It was an answer to silence the moron.

(Continued on page 24)

SECULAR EDUCATION

(Continued from page 1)

Answer

While secular education is necessary, it is satanic and preposterous to elevate the worldly *jeefah* (carriage) to the pedestal of wujoob. Never is it waajib. All evil and detrimental factors attached to the secular system of education must necessarily be expunged. Minus this overhaul, it will not be permissible to pursue secular education. The safety of Imaan and Akhlaaq is of pre-dominating importance.

Western attitudes should be eliminated. Kuffaar university methodology and harmful topics which contaminate and erode Imaan have to be eliminated from secular education which Muslims have to pursue.

There is absolutely no need

for the plethora of fisq, fujoor and kufr paraphernalia to be attached to the study of technology nor do Muslims have to hanker after the donkey degrees and certificates issued by universities.

Technology existed since the very inception of mankind on earth. Wagons, wagon wheels, weapons, farm implements, knives, spoons, cups, dishes and a variety of needs were manufactured from the very beginning of man's settlement on earth. With the passage of time, the methods changed and advanced. Just as planes and vehicles of today are the effects of technology so too were primitive wagons, ships, weapons, etc., the products of technology.

While primitive technology did not breed atheism, the secular education of the western kuffaar (Yahood and Nasaara)

transforms humans into sub-satan beings. Shaitaan, despite his rebellion, believed in all the Aqaaid (Beliefs) of Islam. But western secular education produce such brains which create atheists whose evil surpasses the evil of Iblees.

Islam does not prohibit technology – the advanced state of technology which produces planes and rockets. Islam prohibits the Satanism of western education. Genuine technology does not breed atheists and devils. It is the western cult of immorality and atheism which deracinates the Imaan of Muslims who suffer the colossal misfortune of entering the educational brothels of the west. Universities colonizes the brains of Muslims. Their brains are welded in the straitjacket of western superiority, hence Muslims emerging from the hell portals of universities are generally boot-lickers.

THE CALAMITY OF UJUB

(VANITY/SELF-ESTEEM)

Ujub is self-esteem and vanity – to think highly of oneself on account of some excellence.

A man in his old age became a Haafiz of the Qur'aan by virtue of the duas of several Buzrugs. The duas of the Buzrugs was a sign of *maqbooliyat* (acceptance by Allah Ta'ala). After having accomplished the khatam, he saw in a dream two Buzrugs congratulating him on his accomplishment of having made Hifz of the Qur'aan Majeed. This further substantiated his

maqbooliyat.

Thereafter, he went to another city where the people requested him to perform Taraaweeh in their Musjid. He considered this invitation as a call from the Ghaib (i.e. from Allah Ta'ala). He mentioned to one Buzrug that he would this year be performing Taraaweeh making khatam of the Qur'aan Shareef in a certain Musjid. The Buzrug said: "Your Qur'aan is Maqbool. Wherever you go, people will clamour to listen to you." This comment was extremely pleasing to the

Haafiz Sahib.

However, the very first night when Taraaweeh began, a controversy developed between him and the people of the neighbourhood. The dispute turned violent. He then recalled the naseehat of his Ustaadh who had said that one should not pay attention to *waaridaat*, *kashf* and *karaamat*. The people of the Musjid humiliated and expelled him. He now understood that this was the punishment for having become enamoured

(Continued on page 16)

BANI ISRAAEEL CROSSING THE RED SEA

Question

Someone said that the episode of Bani Israaeel crossing the Red Sea was not a miraculous event. He says that they passed through the sea when it was low tide. Please comment on this claim. What is the status of his Imaan for denying what the Qur'aan states?

Answer

The Qur'aan Majeed states:

“Verily, We revealed to Musa: ‘Leave by night with My Servants (Bani Israaeel), then strike for them a DRY PATH in the sea. Fear not being pursued nor have any other fear.’”

“Then Fir'oun with his army pursued them and they were covered (drowned) by the sea...”

(Taa-Haa, 77 & 78)

In this Aayat Allah Ta'ala explicitly commanded Hadhrat Musaa (Alayhis salaam) to ‘strike a path in the sea’. Mu-

saa (Alahis salaam) struck the sea with his staff, and by the command of Allah Ta'ala 12 **dry** pathways miraculously opened up for the twelve tribes. The Aayat explicitly mentions ‘**dry pathways**’.

The moron who denies this Qur'aanic fact has displayed his gross stupidity. If it was indeed low tide as the Stupid suggests, then why did Fir'oun and his army drown whereas Bani Israaeel crossed over safely without a single one drowning?

The Stupid has disgorged arrant nonsense regarding his low tide theory. The depth of the Red Sea is 2,200 metres (7,250 feet). At low tide the depth-change is small. The experts say:

“What is the depth of the Red Sea?”

The Red Sea has a maximum depth of about 2,211 meters (7,254 feet). Its average depth is around 490 meters (1,608

feet).

At low tide what are the depths?

The depth of the Red Sea at low tide doesn't change significantly in deeper areas, as tidal variations mainly affect coastal and shallow regions.

The tidal range in the Red Sea is relatively small, typically between **0.5 to 1 meter (1.6 to 3.3 feet)** in most areas. However, in some locations, like the Gulf of Suez, tides can reach up to **2 meters (6.6 feet)**.

In deeper parts of the Red Sea, such as its maximum depth of **2,211 meters (7,254 feet)**, a 1–2 meter tidal change is negligible. But in shallow coastal regions, low tide can expose reefs, sandbanks, and intertidal zones.”

Thus, even at low tide the depth of the water is more than 2000 metres. The moron is a *murtad* for denying the explicit Qur'aanic version.

MATH-HAB? NOT TO BE TRIFLED WITH

The Fuqaha have said that a person who changes his Math-hab for a worldly reason should be subjected to Ta'zeer (i.e. punishment by whipping). In Taartakhaaniyah is mentioned:

“A man from the companions of Abu Hanifah proposed marriage for the daughter of a man who was of the Ahl-e-Hadith. He rejected the proposal (but agreed) on condition he abandons his (Hanafi) Math-hab. Then he accepted the proposal and married his daughter to the man.

The Shaikh who was asked about this, lowering his head, said: “Although Nikah is valid, I fear that he will lose his Imaan at the time of Maut... because he changed his Math-hab which was the Haqq according to him, for *jeefah* (carrion, i.e. for the woman).”

HEARTS OF WOLVES

People are under the impression that a man is perfectly pious when he fulfills the ritual obligations of Salaat, Saum, Hajj, Zakaat and dealings. This idea is incorrect. A man of perfect piety is one whose Zaahir and Baatin are reformed and adorned.

There are many so-called deendaar (religious) persons whose moral state comes within the scope of the Hadith:

“Their tongues are sweeter than sugar whilst their hearts are the hearts of wolves.”

Their external appearance conforms to the Shariah, but morally they are bankrupt. They are plagued by the calamities of pride, malice, envy, greed, etc.

MOTIVATIONAL METHODS

Question

I am in need of your valuable guidance on matters that I have come across recently. I firmly believe in the guidance of Sharia and wish to remain steadfast on it, but certain situations have left me confused and I seek the correct interpretation from Hazrat.

Clarification on Hadith Referenced in a School Event

We recently invited a doctor as a chief guest. He is someone who follows the sunnah in appearance and is closely connected to Ulama-e-Haq. He was called to speak to the higher-grade students on adolescent awareness and covered several academic and lifestyle issues.

During his speech, he mentioned a hadith in which Nabi (Sallallahu alayhi wasallam) was pleased with the voice of Sayyiduna Abu Mahzura رضي الله عنه, taught him the adhan, and gave him silver (dirhams) as a gift. The speaker used this hadith to encourage rewarding students as a motivational tool.

However, I recall a Majlis article stating that reward systems for students (as practiced in modern schools) are a Western concept, not in line with the principles of Tarbiyah as taught by our Akaabir. Since I firmly believe the Maj-

lis article is correct, I wish to understand the correct context of the hadith mentioned and whether it can be used to justify giving rewards in school settings.

Answer

The gift made by Rasulallah (Sallallahu alayhi wasallam) was not a 'motivational tool'. The Sahaabi was a senior and an adult who did not require any motivation. The gift was an expression of happiness and pleasure which the doctor interpreted as 'motivational'.

The motivational practices, gifts and prizes precede the deeds. The intention of the students is corrupted. The deed is rendered for the gift/prize, not for the pleasure of Allah Ta'ala.

Since the doctor after all, is a product of western education, western practices exercise an adverse effect on the mind. Almost everyone, if not everyone, emerges from universities scathed and contaminated to some degree. Even after linking up with Ulama, the stench of westernism lingers. The mental disequilibrium damage remains.

Instead of remembering and understanding the 'motivational' methods ordered by Rasulallah (Sallallahu alayhi wasallam), Muslims nowadays plunge

headlong in emulating the western kuffaar. What was the motivational advice and command of Rasulallah (Sallallahu alayhi wasallam)? He said that when the child reaches 7 years, he/she must be ordered to perform Salaat. If by the age of ten the child is not regular with Salaat, he/she should be beaten to compel compliance.

Furthermore, Rasulallah (Sallallahu alayhi wasallam) advised that the whip should always be displayed as a deterrent, not as an instrument of assault. These are the methods of the Sunnah which have no affinity with the kuffaar motivational tools and projects. There is no need for alien culture to motivate students. Motivate them with Jannat, Jahanam and the episodes of the Sahaabah and Auliya and emit in their hearts that Deen is for the Pleasure of Allah Ta'ala and for salvation and happiness in the Aakhirat.

Rasulallah (Sallallahu alayhi wasallam) said: "A'maal (good deeds) are according to intentions." A good deed rendered on the basis of motivation exercised by the money, gifts and prizes contaminates the niyyat. The deed then is not solely for Allah Ta'ala.

THE JALSAH DISASTERS

"I designate the jalsah's of today as jhulsah. The objective is generally pride and name (aggrandizement)."

(Hadhrat Maulana Ashraf Ali Thanvi)

DISEASED DISPOSITION

Hadhrat Ar-Roodbari said: "Disposition (Tabiyat) becomes dis-

eased with haraam and mushtabah food, gazing at haraam, indulging in and listening to gheebat, evil company, and submission to nafsaani lusts."



RESERVING SPACE IN A MUSJID

which they had performed while sitting on chairs.

Question

We have 3 people who feel it is their haqq (right) to keep a spot in the 1st saff behind the imaam at a musjid here in Australia. Please assist and clarify.

The muaddhin keeps a chair for an uncle who is regular and around 85 years old. Then he leaves 2 spaces open between him and that chair for another 2 healthy able adults. He says that he keeps the chair for the 85 year old out of respect and the other 2 he keeps it because if he doesn't then they scream at him.

The problem is that no other musalees can take these spots because if they do then these guys criticise and tell them to move. So nobody is allowed to go there and people wait till the iqamah is called and if they (i.e. those for whom the spots are reserved) don't make it for that Salaah, then only can someone else take that spot.

I went in that spot a few times and they started calling me an invader. Sometimes they come early before Magrib and pull a chair to recite Qur'an and push anyone else away that went to sit

there after asr.

Can you please advise what to do? Should we keep quiet? Is there some proof that what they are doing is wrong? Can you send me something which i can forward to the Trustees and even the muaddhin and those 3 people to show them what they doing is wrong?

Answer

The three persons have absolutely no Haqq to reserve any spot in the Musjid. Whoever arrives first has the Shar'i right to occupy the vacant spot. It is not permissible to cordon off or reserve any spot with a chair or with a musalla, etc. for the person. The old person should sit at the end of the saff on the chair. The first right of occupation applies to all public places, not only to Musjids. The three musallis and the muath-thin are in grievous error for their haraam commission.

The Salaat of the able-bodied persons is not even valid on chairs. If they are able to perform the Acts of Salaat normally, then their Salaat on chairs is not valid. They should make qadha of all the Fardh and Witr Salaat

It is also an inconvenience and a disturbance to have the chairs in the middle of the saff. Respect for the musalli does not justify a corrupt practice and violation of the Shariah. The muath-thin should be advised to ignore the screams of the morons. They will soon calm down and forget about screaming when they realize that they are being ignored.

Regardless of the criticism of the ignoramuses, the Shariah should not be violated for submitting to the evil conduct of miscreants. The Musjid is Waqf. Every Muslim has the right to occupy any spot he finds and wishes to occupy. Space may not be reserved for even the Imaam nor for any Buzrug even if he is a Qutub nor for the Sultan. The three usurpers and their supporters are guilty of fisq and zulm.

The Kutub of the Shariah, explicitly state the ruling: *"The first one who reaches the spot in the Musjid, has greater entitlement to it, and no one has the right to remove him from that spot."* This ruling may be found in Hadith and Fiqh Kutub.



MUSHTABAH FOOD

Once Hadhrat Abu Ali Daqqaaq (Rahmatullah alayh) was lost in a wilderness. He wandered aimlessly for 15 days in the desert. Ultimately

when he found the road, he met a soldier who gave him some juice. After he drank the juice, he experienced immense spiritual darkness. He said: "I suffered spiritual darkness for 30 years after having consumed the juice."

COMPANIONS OF THE FIRE

"It is not permissible for the Nabi and those who have Imaan, to seek forgiveness for the mushrikeen, even though they are close relatives, after it has become clear that they are the companions of the Fire." (At-Taubah, Aayat 113)

No one can claim with certainty that a particular kaafir will die with kufr and that prior to his death he will not be blessed with the treasure of Imaan. Only Allah Ta'ala is aware of the final end of a person, whether he should departed with Imaan or Kufr.

Nevertheless, The Qur'aan commands that a Muslim should not supplicate for the forgiveness of even his kuffaar parents. This presupposes the confirmation of the kufr of the parents, etc. Such a presupposition is being judgemental. On the basis of the current lifestyle and beliefs of a person, he will be judged and his status declared. This is being judgemental. But this is the command of Allah Ta'ala. Being judgemental is Waajib.

Addressing the Ulama, Hadhrat Maulana Rashid Ah-

mad Gangohi (Rahmatullah alayh) said: *"You will see that on the Day of Qiyaamah, many of those whom you had branded kaafir, will be entering Jannat. However, for the safety of the Deen do not abstain from issuing the fatwa of kufr (that is when there is the need to guard the Deen and save the Imaan of the masses)."*

The need is to be judgemental in order to issue the requisite fatwa in defense of the Deen and for the guidance of the masses.

THE CALAMITY OF UJUB

(Continued from page 12)

with his accomplishment.

Many learned persons (molvis and sheikhs) err in this matter. On discernment of any good (spiritual) sign, they deem themselves to be among

the *khawaas* (Allah's special servants – the *Auliya*). This malady (of ujub) gradually becomes incremental and culminates in two diseases: (1) Self-esteem, and (2) Despising others. If they do not observe

such signs in others, they begin to despise them.

Regard the good sign (and accomplishment) as the bounty of Allah Ta'ala and do not forget about *uboodiyat* (that you are a slave of Allah).

BEING JUDGEMENTAL?

Question: *When criticizing someone even validly, one is accused of being 'judgemental'. Does this mean that one should not criticize those who indulge openly in*

haraam?

Answer

The 'judgemental' stupidity advanced to promote abstention from valid Shar'i criticism is a ploy of Iblees to close the avenue of *Amr Bil Ma'roof Nahy Anil Munkar*. In fact, being 'judgemental' is Waajib for upholding the Haqq and defending the Deen. Allah Ta'ala states in the Qur'aan Majeed:

"O People of Imaan! If a faasiq comes to you with any news, then verify it lest you harm people ignorantly, then you will regret what you have done." (Al-Hujuraat, Aayat 6)

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PURDAH FOR OLD MEN

There is a greater need to observe purdah for old men. An old man also desires and inclines towards females. Since the sensation of carnal lust has decreased in an old man, he does not consider his inclination towards females to be the product of lust. However, if he reflects a bit on feminine beauty, his carnal passion is

stirred although he is unable to attain gratification. Hence, his inclination always remains strong and unfulfilled. He simply derives pleasure by contemplating on feminine beauty, and this is the *zina* of the heart.

(Hadhrat Maulana Ashraf Ali Thanvi)

BEING JUDGEMENTAL?

(Continued from page 16)

In this Aayat, Allah Ta'ala explicitly instructs being judgemental. If the informed is a faasiq, his information/report should not be accepted without

verification. The process of verification presupposes the *fisq* of the person, namely, that he is a *faasiq*. Such a presupposition is being judgemental. If the person is an *aadil* (pious/virtuous)

then verification is not incumbent.

The testimony of a faasiq is not accepted for confirming even the sighting of the moon. Rejection of his testimony presupposes his *fisq*, and this is being judgemental. A determination has to be made regarding his status. But this is the command of the Shariah.

Similarly, the Qaadhi has to be judgemental regarding the witnesses. If they are fussaah, their testimony will be rejected. Thus, being judgemental is an order of the Shariah.

Rasulullah (Sallallahu alayhi wasallam) mentioned some signs of a munaafiq. If these signs are discernable in a person, it will be valid and permissible to label him a munaafiq in such scenarios where he constitutes a danger for the Imaan of others.

GHEEBAT

Hadhrat Maulana Ashraf Ali (Rahmatullah alayh) narrated the following incident: "Munshir Akbar said: 'A man in my presence cast an aspersion against the character of a woman. I said to him: 'You did not see her committing it. You, therefore, have no certitude in this matter to claim knowledge of her sin. If you narrate it, you will be transmitting a doubtful story. I shall apprise you of something which has certitude (i.e. in

which there is no doubt). Instead of narrating the doubtful report pertaining to the woman, narrate that which is absolute in truth. The fact of certitude is your awareness of your own faults. You must have committed some evil deeds of which you are sure. Now please narrate some episodes from your stock of evil deeds.' " (This anecdote has been mentioned here because Hadhrat Thanvi — rahmatullah alayh — was highly pleased with this answer).

HIFZ PARTIES FOR DAUGHTERS

Recently, there has developed a splurge in the bid'ah jalsah practice. A new dimension has been added to the wasteful jalsah practice of *riya* and *takabbur*. Jalsahs are now being organized by parents in their homes or elsewhere for their daughters who have ostensibly qualified in Hifz.

What is the motivation for this function? What is the need for it? What is the basis for it? Its motivation is nothing besides *riya* (show) and *takabbur* (pride). Regardless of the deceptive arguments presented to justify these bid'ah practices, the parents are well aware of their *nafsaani* motives. Despite

their attempt to deceive themselves with holy-sounding reasons for the impermissible bid'ah merrymaking function, they are cognizant of the falsehood within themselves. Allah Ta'ala says in the Qur'aan Majeed:

"In fact, a person has awareness of his nafs even though he puts forth excuses."

Thus, no matter what excuse is proffered to justify the merrymaking bid'ah of a jalsah for your daughter, you have become a sign of Qiyaamah. Rasulullah (Sallallahu alayhi wasallam) mentioned that among the signs of Qiyaamah is that the

"dunya will be pursued with the amal of the Aakhirah."

Everything which is in conflict with the Shariah is the 'dunya'. Hifz of the Qur'aan Majeed is a wonderful Treasure of Ibaadat. This Ibaadat is supposed to be for the acquisition of the Pleasure of Allah Ta'ala and for Thawaab in the Aakhirah. But Hifz is now being utilized for despicable *nafsaani* pleasure - for *riya* and *takabbur*, and in the process shaitaan is befriended.

The Qur'aan Majeed states that those who waste are the *"brothers of the shayaateen."* The parents squander a considerable amount of money during these times of suffering

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PROMISES

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) explaining the issue of promises said:

The Qur'an-e-Kareem mentions the episode of Hadhrat Musa (alayhis salaam) and Hadhrat Khidhr (alayhis salaam) to whom Musa (alayhis salaam) was sent by Allah Ta'ala for the acquisition of a certain type of knowledge. Before accepting Musa (alayhis salaam) into his association, Khidhr (alayhis salaam) took a pledge from Musa (alayhis salaam) that he would refrain from raising any objection against any act (of Khidhr — alayhis salaam). However, Hadhrat Musa (alayhis salaam)

was unable to honour his pledge. He repeatedly raised objections against the activities of Khidhr (alayhis salaam). Why was this so?

Fulfilment of a promise is waajib only if there is no violation of the Shariah. It is incumbent to dishonour a promise enacted for or which culminates in any contravention of the Shariah. Similarly, it is not waajib to fulfil a promise if the other party will not suffer any harm or loss. (While permissible to honour the promise in this case, it is not obligatory).

In this episode, there were three incidents in which Musa (alayhis salaam) reprimanded Khidhr (alayhis salaam). One incident was in flagrant viola-

tion of the Shariah (of its textual law). In this incident Khidhr (alayhis salaam) had killed a young boy.

The second incident involved the scuttling of a boat. Although the third incident of straightening the wall (which was about to collapse) was not in violation of the Shariah, but due to the circumstances which had transpired, it was not preferable. Nabi Musa (alayhis salaam) could not tolerate these things — in fact, they should not be tolerated — hence he reprimanded Khidhr (alayhis salaam). Musa (alayhis salaam) also was aware that Khidhr (alayhis salaam) would not suffer any harm or loss by the reprimands.

HIFZ PARTIES FOR DAUGHTERS

(Continued from page 17)

and starvation of large segments of the Ummah in different parts of the world. Yet, they remain blind and heartless.

The Qur'aan Majeed is being used and misused for base, despicable motives, for *nafsaani* gratification. The Qur'aan is being used like a toy. Thus, the wonderful spiritual benefits and rewards of Hifz are negated by means of these merry-making bid'ah jalsahs.

Another evil dimension of these jalsahs are the projection of females in stark conflict of the Shariah's concept of Hi-

CORRUPT SHAIKHS

Those who hanker after *jaah* (i.e. name and fame) are perpetually imprisoned by fears of the opinions others have of them. They are always concerned about losing any of their followers. They fear criticism. They fear doing something which will displease others. This applies especially to the mashaikh (spiritual mentors) of the present age. They do not want any of their

mu'taqideen (followers / mureeds or those who have confidence in them) to become the *mu'taqid* (follower) of someone else.

(That is, they are offended if any of their mureeds initiate an islaahi relationship with another shaikh. A true shaikh will not take offence if any of his mureeds terminate his relationship and accepts another shaikh as his guide).

(Hadhrat Maulana Ashraf Ali Thanvi)

jaab. Hijaab is not restricted to the jilbaab and nikaab. Everything of a female is 'Aurah' for concealment. Even her name may not be unnecessarily projected. But the parents project and advertise their daughters for *nafsaani* gratification - for fulfilment of the dictates of *riya* and *takabbur*.

The jalsah is not permissible. Search the heart and you will understand that it is the projection of *riya* and *takabbur*.

Some even publish cards and posters to advertise the haraam function. It advertises *ibaadat* (Hifz); it advertises females, and all of this is haraam.

PURDAH- A NATURAL IMPERATIVE

Even if the Shariah had not ordered purdah (hijaab), then too, honour demands that others do not see a woman. Money is an inferior commodity. However, it is concealed from others and well-guarded. Women deserves greater care and protection than money.

The Fuqaha are the wise-men of the Ummah. They have prohibited even salaam for young women, (i.e. a ghair mahram male should not even say 'Assala-mu-Alaikum' to young women). Even this act

will incline a man towards her.

Male-female attraction is natural. It is, therefore, necessary to exercise extreme care in this matter. Some women are so audacious as to publish their names and even addresses with articles written by them. Observance of this caution is so necessary that some Fuqaha have ruled that a niece should remain aloof and far from her uncle. Although the uncle is her mahram, nevertheless, in order to choose a

wife for his sons he will cast gazes at her (and in this is fitnah).

By the same token it is not permissible for a woman to eat the food or drink the water left over by a ghair mahram male (even if the male happens to be her shaikh). In fact, the Fuqaha say that it is not permissible to look even at the *chaadar* (outer-garments / jilbaab / burqah) of a ghair mahram female.

(*Hadhrat Maulana Ashraf Ali Thanvi*)

WASWASAH

The aim of shaitaan with his *waswasah* is to cause grief to the musalli. If the musalli is not grieved by shaitaani wasaawis (i.e. stray thoughts),

shaitaan will refrain from casting such thoughts in the musalli's mind. Indifference to the stray thoughts will cure this problem.

(*Hadhrat Maulana Ashraf Ali Thanvi*)

PREPARE FOR THE AAKHIRAH

Offering advice to his son, Hadhrat Luqmaan (alayhis salaam) said:

"O my son! This world is a deep ocean in which numerous people have drowned. In this ocean of the world make Taqwa your ship; fill it with Imaan and let its sail be Ta-wakkul (Trust) on Allah. Then, perhaps you may be saved from the disasters of the world. Without this, salvation is not possible."

Allah Ta'ala has made this world a trial and a temptation, and He has commanded us to purify ourselves here in preparation for meeting Him on the Day of Qiyaamah. The one

whose ship of life is not strong and sturdy will be buffeted in the stormy waves of this deep ocean of the world. His ship will toss violently and rudderless in the stormy waters and the depth of the ocean will ultimately claim him.

We are required to purify ourselves with Istighfaar and A'maal-e-Saalihah. The only way of achieving purification after departing from this world contaminated with earthly pollution is the Fire of Jahan-num. Thus, Rasulullah (sallallahu alayhi wasallam) said that the most intelligent person is the one who makes preparation for the sojourn after Maut.

SHUKR & SABR

Giving naseehat to a bed-ridden person in severe pain, who could perform Salaat only lying in bed, Hadhrat said: "This is sufficient (i.e. laying in bed and performing Salaat by signs of the head). Continue reciting 'Allahu, Allahu' with the tongue. If this too is difficult, then engage in thikr with the heart. Allah Ta'ala is the One who cures. Do not panic. Sins are being expiated. These conditions will come to an end. Presently difficulty is being experienced, but its value will be appreciated when the reward will be given (for Sabr and acceptance of Allah's decree). Not a single state of the Mu'min is evil.

In prosperity the Mu'min makes shukr (i.e. is grateful). The thawaab of shukr is acquired. In difficulty and pain the thawaab of sabr is achieved. Do not become despondent."

(*Hadhrat Maulana Ashraf Ali Thanvi*)

THE EVIL OF ADM-E-TAQLEED

Abstention from Taqleed of the Math-habs and abandonment of Taqleed are fraught with grave evils. Deviance from Siraatul Mustaqeem is confirmed by Adm-e-Taqleed. Ulama of profound Knowledge had also strayed and became trapped in confusion and deception in consequence of Adm-e-Taqleed.

Commenting on this issue, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“Maulana Abdul Hay Lucknowi Saheb (rahmatullahi

alayh) was somewhat lax regarding his academic investigation of the question of Taqleed. He stopped short of saying that Taqleed is waajib. Nevertheless, in practice he never abandoned the Hanafi Math-hab.

A great calamity of popularity and leadership is the generation of the idea of one's own independence and ability. It would not have been surprising if Maulana Saheb had claimed for himself the ability of Ijtihaad and had abandoned Taqleed. However, the fadhl of Allah on him was that he

came into contact with Molvi Siddique Hasan Sahib who convinced him of the evils of ghair muqallidi (abandonment of Taqleed). If it was not for this fadhl, Maulana Sahib would have slipped out of the Path of Taqleed.

I had seen the Maulana. He was very pious and abstemious. While his research was extensive, he lacked somewhat in depth although he was not totally devoid of this quality. His greatest excellence was his *Lillaahiyat* (acting for Allah's sake). May Allah Ta'ala forgive him.”

A CONTAGIOUS EVIL

To lack awareness of our own ignorance is also ignorance. Sometimes the Ustaadh (teacher) is aware of his ignorance (on a particular issue). He is cognizant of the fact that he does not understand a certain issue (in the text book) and that his explanation is incorrect. However, people have

developed the habit of projection and silencing others. The aim is to silence the students. But all students are not alike. Some are extremely intelligent and discerning. They understand that now the Ustaadh is simply displaying eloquence of words. As a result of this attitude, the lofty rank of the Ustaadh is diminished. This attitude (adopted by some Ustaadhs) is considered proper

irrespective of the problem remaining unsolved.

This attitude of the Ustaadh is contagious. The students too acquire it. They too react similarly with their students throughout their lives. Alas! What a grave sin! The Qur'aan which contains prohibitions also contains the aayat: “I am not among the pretenders”.

(Hadhrat Maulana Ashraf Ali Thanvi)

IMAAM GHAZAALI'S NASEEHAT

Imaam Ghazaali (rahmatullah alayh) said:

“Listen attentively! Allah has concealed His pleasure in His obedience. Therefore, regardless of how insignificant an act of obedience and ibaadat may appear, never view it with disdain. Perhaps His Pleasure is concealed in it.

He has concealed His Wrath in sin. Therefore re-

gardless of how small the sin may appear, never consider it insignificant. Perhaps His Wrath is concealed in that sin.

He has concealed His Friendship and Proximity in His servants. Therefore, never despise any one regardless of him being a sinner. Perhaps Allah's Pleasure is concealed in some excellence of the sinner, and it (His Pleasure) may suddenly become manifest at the time of the person's death.

FOUR POISONS

1. The world is a fatal poison. Its antidote is Zuhd (abstinence from its adornments).
2. Wealth is a fatal poison. Its antidote is Sadqah.
3. Speech in abundance is a fatal poison. Its antidote is Thikrullaah.
4. Kingdom (political power) is a fatal poison. Its antidote is justice.

THE FILTH OF SATANIC 'LOVE'

On the issue of haraam relationships with boys, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"This 'love' is never pure. Death is better for such persons. Relationship with lads occurs to those whose

nafs is excessively degenerate and evil. Such immorality has been dubbed 'love'.

Some 'sufis' (deviated slaves of the nafs) consider lads to be the manifestation of divine beauty. This accursed idea is indeed shocking. Shaitaan has really destroyed

them. Where Allah Ta'ala explains the manifestation of his Qudrat (in the Qur'aan), He chose the camel from the animals, and in other aspects the heavens, the mountains and the earth. According to the baseless idea of these (ignorant) sufis, it should have been: "What! Do they not look towards the lads?"

DISGRACE?

Rasulullah (Sallallahu alayhi wasallam) said: *"To ask (to beg) is disgraceful."* Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh), com-

mented: *"The reality of disgrace is to ask others for one's needs. Menial labour, lifting loads. Working with mud, wearing cheap clothes, etc. are not disgraceful. These are acts of humility."*

SHAITAAN IS THEIR COMPANION

"He who turns a blind eye (abstains) from the Thikr of Ar-Rahmaan, We appoint for him a shaitaan who becomes his constant companion.

Verily, they prevent people from the Path (of Allah), while they think that they are rightly guided."
(Az-Zukhruf, 36 & 37)

The condition of the miscreant molvis, muftis and sheikhs of our era is depicted in these Qur'aanic Verses. Their hearts are bereft of Thikrullah. With their misinterpretations of the Qur'aan and Hadith, they deceive and mislead Muslims whilst they labour under the impression of being 'rightly guided'. In reality they are under the spell of shaitaan who has become their 'constant companion'.

EVIL GAZE

Rasulullah (Sallallahu alayhi wasallam) said: *"Hot rods will be inserted into the eyes of the one who gazes with lust at the beauty of a strange (ghair mahram) woman on the Day of Qiyaamah."* When the nafs desires to cast zina gazes then immediately reflect on the punishment mentioned in this Hadith. Also, reflect on the Presence of Allah Ta'ala. The Qur'aan Majeed says: *"He is aware of the surreptitious gazes of the eyes and of that which the breasts (hearts) conceal."*

The excuse of looking without lust to justify staring at the opposite sex is a nafsaaani and shaitaani deception. Staring at the opposite sex is not without lust. The excuse is self-deception, and the punishment for such baseless excuses is grave and severe.

THE EVIL OF SECULARISM

Nowadays the influence of secularism is so strong that even a Molvi prefers secular studies for his children. It comes in the hadith: *"The love of the world is the root of all evil"*. This *hubb* (love) has corrupted all people whether Aalim or Jaahil. In whomsoever exists this malady, he will be corrupt. The worldly man who is devoid of this ailment will be saved from its evil and corruption. *(But the Aalim suffering from this malady will be ruined).*

(Hadhrat Maulana Ashraf Ali Thanvi)

LAUGHING!

"Say: The Fire of Jahannam is hotter if only you can understand. Therefore they should laugh little and cry much."

(At-Taubah, Aayat 82)

Rasulullah (Sallallahu alayhi wasallam) said:

"If you knew what I know (of Maut, Qabr and Aakhirat) you will laugh little, cry much, and you will not derive any

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LAUGHING!

(Continued from page 21)

pleasure from your wives in bed..."

Merrymaking and crass worldly indulgence are not for Muslims. The time will come soon with the advent of Maut for every person to understand the reality of these warnings

and instructions of the Qur'aan and Hadith.

Rasulullah (Sallallahu alayhi wasallam) said: "The inmates of Jahannam will shed so much tears that ships will be able to sail therein. When their tears dry, they will shed tears of blood."

"The Fire of Jahannam will not touch two eyes: the eyes

which cried because of fear for Allah and the eyes which remained awake while guarding the Muslims in the Path of Allah."

Muslims are required to meditate on Maut, Qabr and Jahannam. Then they will understand the evil and danger of their merrymaking functions and gatherings.

NADWATUL ULAMA

Nadwah is the name of the Ulama group in Lucknow, India. Commenting on this designation, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"Nowadays, there exists an intense state of mental imbalance in people who embark

on new (Deeni) projects. Their desire is for some new and unique name for designating the project. By virtue of this state of mental imbalance, an association of Ulama has named their organization *Nadwah*.

However, this was the name of the council established by

Ra'sul Juhhaal (the leader of the ignoramus), *Aduwwullah* (the enemy of Allah), Abu Jahl. The fundamental basis of *Nadwah* (the council of Abu Jahl) was to harm Rasulullah (Sallallahu alayhi wasallam) and to plot schemes for the destruction of the Deen."

AN EVIL DEATH

The great and grave danger for those who participate in the kufr of interfaith programmes is *maut* (death) without Imaan. Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) narrated the following episode:

A prominent wealthy man (a Muslim) had sided with the

Hindus in the town of Jalalabad when they were about to construct a temple. Afterwards, this prominent personality was overtaken by sickness. Molvi Ghulaam Husain who was a pious hakeem went to Jalalabad to attend to a patient. The relatives of the prominent personality requested the hakeem to attend to their patient. After the hakeem conducted his diagnosis, he mentioned that there was no hope for the patient.

As the hakeem was about to depart, the wealthy man held on to his hand and implored the hakeem not to leave. The man said: "Two men appeared to me holding a cage of fire and saying that they would soon be imprisoning me in the cage. On seeing you, they moved back, but said that they would soon take me in the

cage." The hakeem could not remain for long. Soon after his departure, the wealthy man died.

Several persons saw in their dreams someone warning them: "Do not perform any deeds of Isaal-e-Thawaab for him. Nothing will benefit him. He died a kaafir."

(Those who participate in interfaith exercises should take note. Beware and fear!)

THE MU'MIN...

Rasulullah (Sallallahu alayhi wasallam) said: "*The Mu'min is wonderful. During prosperity he praises Allah and expresses shukr (gratitude). When adversity befalls him, he (also) praises Allah and adopts Sabr (patience). Thus, the Mu'min is rewarded for his every (good) deed even for raising a morsel of food to the mouth of his wife.*"

YAA SALAAMO!

A REMEDY

A Remedy for sickness, even if incurable, is to fix a time daily and to recite:

Durood 11 times, then YAA SALAAMO 111 times, then again Durood 11 times.

Stand close to the patient, recite this Remedy and blow on him. In fact the patient too should recite it.

AN EPISODE OF GHEEBAT

Shaikh Ahmed, the brother of Imaam Ghazaali (rahmatullah alayh) would not follow him in Salaat. Once Imaam Ghazaali complained about this to his mother. The saintly lady reprimanded her son. He then complied with his mother's instruction.

When it was time for Salaat, he joined Imaam Ghazali. During those days Imaam Ghazaali was writing a kitaab. On that particular day he was writing Kitabul Haidh (the chapter on menses).

During the salaat, some mas'alah (rule) pertaining to haidh entered his mind. Imaam

Ghazaali's condition of mind became revealed (*makshooif*) to his brother (He was a *Saa-hib-e-Kashf*). Shaikh Ahmed disassociated himself from the Salaat led by his brother.

He went to his mother and asked: "If the garments are soiled with the blood of haidh, will Salaat be valid?" His mother replied: "No, the Salaat will not be valid." Shaikh Ahmed said: "When Salaat is not valid with clothes soiled in the blood of haidh, how can it be valid when the heart is contaminated with the blood of haidh?"

The saintly and intelligent mother said: "Haidh is a *Najaasat-e-Zaahiri* (an external / physical impurity). When Salaat is not valid on account of this impurity, how can it be valid with *Najaasat-e-Baatini* (internal / spiritual / pertaining to the heart), i.e. sin? (Sin causes spiritual contamination of the heart). His (i.e. Imaam Ghazaali's) mind was on the blood of haidh while you were involved in the sin of *tajassus* (searching for or prying into the faults) of others. You criticize someone else's Salaat while being oblivious of your own Salaat which is worse than his".

EATING FROM TABLES

"Irrespective of whatever interpretation or argument is presented to justify eating from tables, the actual reason for this (style of eating) is *tashabbuh* (i.e. imitating the kuffaar). While the conscience of people (i.e. of those who have not lost their souls to modernity and kufr culture) bothers them, they nevertheless, onerously endeavour to make this practice lawful."

(Hadhrat Maulana Ashraf Ali Thanvi)

The Mujlisul Ulama has published two booklets on this topic. All the spurious and superfluous arguments to justify this emulation of the kuffaar have been discussed and debunked. The booklets: [Eating From Tables](#) and [Tables And Chairs A Corrupt Fatwa](#) are available on our website.

FRATERNIZING WITH KUFFAAR

Commenting on the deplorable moral degeneration of Muslims, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"In Jiddah, Muslims, Christians and Jews congregate at the same venues. They gather in the same tea-houses to sip tea and discuss. In all such places mixed groups gather and indulge in light-talk and drinking tea. It does not matter to them if the tea-house belongs to a Muslim, Christian or Jew. They eat and drink together in the same place without hesitation. Furthermore, they attend the funerals of one another. Indeed this is most lamentable."

Hadhrat commented on the situation of irreligiousness prevailing among the Muslims

of Arabia about 60 to 70 years ago. What would be his comments if he had to observe the rampant immorality and kufr prevailing nowadays in those places?

Dining and indulging in gluttony in kuffaar eating establishments are now the norm. The Imaan of Muslims is totally desensitized. Almost all inhibition to haraam, fisq, fujoor and kufr has evaporated. Dining and making merry in kuffaar restaurants, SANHA KAAFIR style, do not provoke any pang of conscience in Muslims whose Imaan has become putrid in consequence of the disease of carrion addiction acquired from the SANHA KAAFIR's certification of rotten, diseased carrion meat and chickens of the kuffaar establishments.

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Questions and Answers

THE MAJLIS Q & A
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(Continued from page 11)

ed from any position, not necessarily behind the Imaam or in the first saff.

Q. What is the position of the Salaat of a man whose trousers is below his ankles?

A. Wearing the trousers on or below the ankles is haraam whether in or out of Salaat. The sin is of an aggravated kind if committed in Salaat. It is Waajib to repeat the Salaat.

Q. During Taraaweesh the Imaam mistakenly went into the third raka't without sitting in Tashahhud. He completed four raka'ts and made Sajdah Sahw. Are the four raka'ts regarded as Taraaweesh?

A. No, the four raka'ts are not Taraaweesh. In this case, the last two raka'ts are Taraaweesh. The first two are Nafl. The Qiraa't recited in the first two raka'ts should be repeated.

FRATERNIZING WITH KUFFAAR

(Continued from page 23)

Due to the putrefaction of their Imaan, the Aql (intelligence) of Muslims has been cast into disequilibrium, hence they are no longer able to spiritually differentiate between mutton and pork, haraam and halaal. They devour the filth of diseased

carion in the same way as do the kuffaar.

Understand well, that everything has an *athr* (effect) which exercises either benefit or harm on the *rooh* (soul) and the physical body. Dining at kuffaar eating places, even if the food is halaal, has a detrimental effect of both the *Rooh* and the body. Eating even the so-called vegetarian diet on planes, darkens, weakens and emaciates Imaan.

A SUFI

Hadhrat Ar-Roodbari (Rahmatullah alayh) said: "A Sufi is one who bears calamities, casts the world behind his back and fully follows the Sunnah of Rasulullah (Sallallahu alayhi wasallam)."

(That is, he is contented even when calamities befall him; he extinguishes every vestige of worldly love and desire in his heart, and his every act and word conform with the Sunnah. He does not diverge from the Shariah by an iota).

Hadhrat Ar-Roodbari (Rahmatullah alayh) said: "The Sufi is perpetually in the state of I'tikaaf at the Door of the Friend (Allah Ta'ala). He never moves away from his Nest (at the Door step of his Friend) even if he is expelled a hundred times."

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**Rabiul Awwal 1447
September 2025**

**ZAKAAT NISAAB R 14,000
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"VOICE of ISLAM"



Roses have
thorns!
The Haqq too
has thorns!
"We strike
baatil with the

Haqq. Then it crushes the
brains of baatil." (Qur'aan)

**"Do not
confuse the
truth with
falsehood
when (in
fact) you are
aware."
(Qur'aan)**

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 28 NO. 03

THE CRITERION IS THE SHARIAH

In the process of defending the Deen one should not take into consideration even one's close relatives (parents, children, brothers, etc.) regardless of how much one may love them. The Deen is more beloved than

them. Therefore, have regard for the greater love.

Maulana Naseeruddin (Rahmatullah alayh) differed with his Shaikh, Hadhrat Sultanji (Rahmatullah alayh) on the issue of *sima'*. Although Hadhrat Sultanji would listen to *sima'* without any musical instruments, Maulana Naseeruddin who was his mureed, was opposed to it. When someone said to Maulana Naseeruddin that his Shaikh, Sultanji listened to *sima'*, he (Maulana Naseeruddin) said: "The act of the murshid is not Sunnah."

This comment was narrated to Hadhrat Sultanji who responded: "*Naseeruddin has spoken the truth.*"

Haaji Muhammad Ali Ambhetwi, after returning from Hajj, made it known that Haaji Imdaadullah had permitted him to indulge in *sima'*. On hearing this, Hadhrat Maulana Gangohi (Rahmatullah alayh) said: "*What he says is wrong, and if he narrated correctly, then Haaji Sahib has erred. In masaa-il of this nature it devolves on Haaji Sahib to* (Continued on page 19)

HEARTS OF WOLVES

People are under the impression that a man is perfectly pious when he fulfills the ritual obligations of Salaat, Saum, Hajj, Zakaat and dealings. This idea is incorrect. A man of perfect piety is one whose Zaahir and Baatin are reformed and adorned.

There are many so-called deendaar (religious) persons whose moral state comes within the scope of the Hadith:

"Their tongues are sweeter than sugar whilst their hearts are the hearts of wolves."

Their external appearance conforms to the Shariah, but morally they are bankrupt. They are plagued by the calamities of pride, malice, envy, greed, etc.

(Hadhrat Maulana Ashraf Ali Thanvi)

AN EVIL DEATH

The great and grave danger for those who participate in the kufr of inter-faith programs is *maut* (death) without Imaan. Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) narrated the following episode:

A prominent wealthy man (a Muslim) had sided with the Hindus in the town of Jalalabad when they were about to construct a temple.

Afterwards, this prominent personality was overtaken by sickness. Molvi Ghulaam Husain who was a pious hakeem went to Jalalabad to attend to a patient. The relatives of the prominent personality requested the hakeem to attend to their patient. After the hakeem conducted his diagnosis, he mentioned that there was no hope for the patient.

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Questions and Answers

THE MAJLIS Q & A
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Q. Is it permissible for a Muslim bookshop to sell books authored by Bid'ati ulama? Can bibles be sold?

A. It is not permissible to sell the books of the people of baatil and bid'ah. Bibles may not be sold. The Qur'aan commentary of Qadianis may not be sold.

Q. Is it permissible to lease premises to a bank?

A. It is not permissible. Aiding in sin is haraam.

Q. I am an architect. Is it permissible to draw plans for a Hindu temple?

A. It is not permissible.

Q. Is it permissible for a man to marry two women at one time in the same Nikah ceremony?

A. Yes, it is permissible.

Q. Is it permissible to print and distribute wedding cards?

A. Wedding cards, Eid cards, Jalsah cards and all cards of similar merrymaking functions are kuffaar cards. This is a kuffaar practice of riya and waste. It is not permissible.

Q. There is a sufi centre called Naqshabandiyya Sufi Centre. What is the Shar'i status of this centre?

A. It is a bogus bid'ati centre. Do not become ensnared by these bid'atis.

Q. Is Namaaz valid behind an Imaam who displays his picture on YouTube and takes selfis?

A. To appoint a faasiq to lead the Salaat is haraam. It is a major sin. This Imaam is a vile faasiq, nevertheless, the Salaat performed behind the faasiq is valid.

POLYGAMOUS?

Question: Is a man naturally polygamous?

Answer

Yes, Allah Ta'ala has created man with a polygamous nature. That is why Allah Ta'ala allows a man to take four wives. Although a man is not satisfied with even four wives, he is required to restrain himself in this worldly life and restrict himself to a maximum of four wives.

This restraint for the sake of Allah Ta'ala, will be rewarded with innumerable Damsels of Jannat (Hooris) in the Hereafter. A man will restrain his inordinate lust and desire only if he has cultivated Taqwa (fear for Allah Ta'ala). Minus taqwa, even the Muslim man will behave like a kaafir atheist, and those of other baatil religions. This in reality is the way of life of almost all Muslims of this age.

When a woman marries,

she should understand that the man who is her husband is not a Buzrug/Wali whose life is governed by Taqwa. She should enter the marriage understanding well that her husband who is in constant contact with females in his work place, in his shop, in his factory, in his office, in his taxi and in whatever may be his occupation, will be smiling, laughing, chatting, dealing, etc. with the females in his workplace. He will thus be a slave of his nafs.

Since he in all probability is not a man of Taqwa, his nafs and shaitaan will have the upper hand. His eyes, mind and heart will become corrupted with zina. Being a molvi nowadays is no assurance for safety from zina. It is precisely for 'zina' reasons that innumerable marriages become miserable and break down.

Just remember and understand well that marriage is not a bed of roses. It is a bed of rocks and thorns.

Q. A gravely sick person refuses medical treatment. If he dies as a result of this sickness will he be sinful?

A. He will not be sinful. Medical treatment is not waajib. It is only permissible.

Q. To become a doctor it is compulsory to experiment and dissect human bodies. Is it permissible.

A. It is haraam. Mutilation of corpses is savagery and

haraam. The Western system is barbaric.

Q. What is the ruling regarding begging? Who is allowed to beg?

A. A person who has food for the day is not allowed to beg.

Q. Who has the right to keep the inheritance money of the minor children: the mother or the paternal grandfather?

A. The guardian of the minor children is their paternal grandfather whose responsibil-

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ity it is to hold their shares in trust. It is not the right of the mother. According to the Shariah, the grandfather is the rightful guardian. However, if the grandfather is incapable or dishonest, then the inheritance of the minors should not be entrusted to him.

Q. My deceased husband had gifted the entire contents of the house (furniture, etc.) to me. After his death my in-laws removed almost all of the contents of the house and sold it. They took the money for themselves. What is the Shariah's law in this regard?

A. If your husband had gifted the household goods to you during his lifetime, then it was haraam for your in-laws to sell the items. They have to pay you for all the items they had sold. Their act was haraam and tantamount to theft.

Q. If ghusl is made without observing the steps, will it be valid?

A. As long as water reaches every part of the body. The Fardh requirement is that the entire body must be thoroughly drenched. Nevertheless, one should endeavour to fulfil the ghusl observing the 'steps', i.e. the Masnoon method.

Q. When a child completes Hifz, what procedure should be followed? What kind of function may be organized?

A. There is really no Masnoon procedure to follow when completing Hifz. Hifz is an ibaadat. It should not be advertised nor should there be any ceremony or function

WALIMAH AND THE HALL

Q. I intend constructing a hall in which Islamic functions such as walimahs, could be conducted strictly according to the Shariah. Full and proper purdah arrangement will be made. Nowadays a big venue is necessary. Families are large and cannot be easily accommodated. Therefore halls are hired where proper purdah is not observed. Is my logic valid for such a hall?

A. For a Masnoon Walimah there is no incumbency to invite every member of the tribe/family. The obligation of the Walimah rests on the groom. He should invite a couple – a handful of people to his home for a simple meal. There is absolutely no need to invite the entire tribe. Sahaabah would also marry. They fulfilled the Walimah obligation without inviting even Rasulullah (Sallallahu alayhi wasallam). In fact, many or most married without even informing our Nabi (Sallallahu alayhi wasallam) of their proposed marriage.

Your idea of constructing a hall for walimah and similar functions is in fact a trick of the nafs. You will be moving into the wrong direction with such a wasteful, anti-Sunnah project. Those who marry should have simple walimahs at their homes in the style of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah. The arguments you have proffered for the project have no Shar'i validity. Rasulullah (Sallallahu alayhi wasallam) said:

"The Nikah with the most barkat is the one in which the least expense is incurred."

Before embarking on any venture, first understand the requirements of the Sunnah. The Shariah is the Criterion. If anything conflicts with the Shariah, it is shaitaaniiyat regardless how plausible and rational the logic may appear.

Today's wedding feasts are NOT Walimahs. They are functions of riya and takabbur which are bedeviled with la'nat

accompanying it. Just make dua for the child's akhlaaq and Imaan.

Q. A man who is in debt gives others loans while delaying paying his debt. He says that the one whom he owes is wealthy and can wait for his money. Since the creditor is OK, this debtor

pays whenever he is in the mood. Is this attitude permissible?

A. It is Waajib to first pay debts. It is sinful to delay debt payment when one is by the means. The argument that "the person is ok", is a whisper of shaitaan. In fact it is not permissible to even eat the

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food of a debtor. A debtor is not allowed to invite people for meals. His first obligation is to pay his debts. His attitude is absolutely reprehensible. Rasulullah (Sallallahu alayhi wasallam) had refused performing even the Janaazah Salaat of those who died leaving debt.

Q. Our Musjid is undergoing extensive renovations. A tent has been erected adjacent to the Musjid. Will this tent also be in the category of the Musjid?

A. The temporary Salaat facility is not a Musjid. Nevertheless, performing Salaat with Jamaat remains Waajib. Therefore Jamaat Salaat in the tent is Waajib despite the tent not being a Musjid.

Q. Is a 14 carat gold ring permissible?

A. 14 carat gold is accepted as gold. Anything above 12 ct is gold. The ring is permissible.

Q. If toll fees are to be paid to a private company for travelling on a public road, can the fees be paid with interest money?

A. Roads are for public use. Roads may not be monopolized. Fees may not be charged for transport in public roads. Toll fees are zulm and haraam regardless of the zulm by the government or by private individuals. It is therefore permissible not to pay the zulm fees or to pay with interest when avoiding the fees is not possible.

Q. A husband is a homosexual. He does not sleep with his wife. He indulges in homosexuality with men. The

wife wants Talaaq, but he refuses. What should she do? Is her marriage still valid?

A. Despite the evils of the man and living apart from his wife, the marriage remains valid. If he refuses to issue Talaaq, she should apply to the Ulama Council for annulment of her marriage.

Q. My sister was given Talaaq multiple times. But they are still living together as wife and husband. I have warned her of the zina relationship, but she ignores me. Will it be permissible to sever ties with her?

A. Your sister is living in zina. Her attitude is evil. Dissociate from her. Do not maintain ties with her.

Q. Will my wife's son by a previous marriage inherit in my estate?

A. The son of your wife does not inherit in your estate. He will inherit in his mother's estate.

Q. I am paying R2000 monthly rent for a premises. Can I hire it out for R2,500? The lease contract allows it.

A. It is not permissible to sub-let a hired premises for more than the rental amount even if the contract allows it. Even if a contract allows riba, it is not permissible. Only the owner who provides a service is entitled to charge a fee. The one who is not the owner, may not make a profit out of nothing given in exchange for the extra money.

Q. My father is a homosexual. He indulges in this evil. Must I cut ties with him?

THE EFFECT OF MAUT

Once at the grave of Saam, the son of Nabi Nooh (alayhis salaam), Nabi Isaa (alayhis salaam) said to Saam, "Stand up with the permission of Allah!" Out of the grave emerged Saam. He greeted Nabi Isaa (alayhis salaam) who asked him: "How many years have passed since you have died?" Saam said: "Five thousand years". When Isaa (alayhis salaam) asked about his condition, Saam said that to this day he still feels the severity of Maut.

Nabi Isaa (alayhis salaam) said: "Why are your hairs white? In your age no one had white hairs." Saam said: "When I heard your proclamation, I woke up thinking it is Qiyaamah. The shock and fear of Qiyaamah instantaneously changed my black hair into white." Thereafter Saam returned to the grave.

A. Regardless of the evil of parents, ties should not be broken with them. Yes, generally dissociate from them without being insolent and disrespectful. If they are in need, render service to them. Make dua for their guidance. Also offer them good advice from time to time.

Q. A massage oil has alcohol as an ingredient. Can this oil be used?

A. Oil with an alcohol ingredient is not permissible for massaging. There are other oils without alcohol available.

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Q. Since our childhood there were always mehfil (gatherings) of Milad un Nabi in nearly all homes, with ladies gathering and some Naats were recited. This was understood to be bidat. Those who did not attend were called be-adab (disrespectful). This went on for years and years. But now since the last few years this Milad has turned into an extravagant occasion and is termed Seerat Jalsa. So much so that it is now held in conference halls followed by a lavish dinner. Even deobandi ulama and their followers attend it. They must be having dalaail (proofs) as they have for every question put to them. It is really a wonder from where do they dig up these dalaail. Yet it were the senior Ulama and Mashaaikh of Deoband who were the first to say that Milad is bidat. Please comment.

A. Yes, even so-called 'deobandi' ulama in this era have adopted the Barelwi bid'ah of milaad. They are experts in digging up facile, foolish and utterly baseless arguments to justify their indulgence in their merrymaking functions, all executed in the name of the Deen, and this is a sign of Qiyaamah. The new brand of 'deobandis' are also bid'atis. They grossly misuse the smattering of knowledge they have acquired.

Rasulullah (Sallallahu alayhi wasallam) mentioning the signs of the approaching Hour said that "Ilm will be

MARRIAGE – THE CRITERION IS ONLY THE SHARIAH

Q. An Aalim who is very wealthy is interested in marrying me. However, before he has even seen me he asks for my picture, and he wants to speak with me on the phone. I am confused. Being an Aalim he is supposed to know better and understand that both his requests are not permissible. What is your advice?

A. Just as Rizq, Maut, etc. are decreed, so too is marriage. If Allah Ta'ala has put marriage in your Taqdeer, you will get married regardless of what happens or does not happen. If marriage is not in your Taqdeer, it will not happen regardless of the efforts of the whole world to get you married.

The criterion is always the Law of Allah Ta'ala – the Shariah. To achieve an objective, never flout the commands of Allah Ta'ala. The chap's insistence on first speaking to you despite being aware that it is haraam, and despite not having even seen you is evidence for the deficiency of his Imaan and disregard for the Shariah. Nowadays, being an 'aalim' is no longer a recommendation. Most of the molvis of today

are scoundrels. Don't look at his wealth and his profession. The dunya is carrion. A poor man of the Deen is infinitely better than a wealthy scoundrel. As far as we are concerned the chap is a scoundrel because of his haraam demands.

If after viewing you, he inclines to marriage, then it will be acceptable if he communicates with you by e-mail for ascertaining issues pertaining to character and marriage. But speaking and wanting haraam pictures is indicative of the future failure of the marriage. The lawful way is for him to view you. Then if he is satisfied, the next step can commence. Our advice is that you should be firm: No pictures and no phone chats of any kind. His requests are indeed reprehensible and haraam. Have no fear about not getting married. That is not in your power. Only Allah Ta'ala will decide the issue, and you should be satisfied with the decree of Allah Ta'ala. This miserable worldly life is short. True happiness and pleasure are only in Jannat. May Allah Ta'ala always guide and protect you.

acquired for purposes other than the Deen." This aptly applies to the molvis of our age.

Q. Is it permissible to buy property and vehicles repossessed by banks?

A. Property and vehicles re-

possessed by banks may be purchased. It is permissible.

Q. I live in Australia where I intend getting married. My father who is in America cannot afford coming to Australia. How should my

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nikah be performed?

A. There is no need for your father to travel to Australia. Any responsible Muslim male in Australia should be appointed to represent you at the Nikah ceremony.

Q. I have some doubtful money in my possession. What should I do with it?

A. Give the doubtful money to the poor.

Q. Someone says that he has the gift of kashf and he is able to communicate with the dead. Is this possible?

A. The 'gift' of kashf is of no significance. Even kuffaar and even animals acquire such 'gifts'. It is not something wonderful. Just ignore what the person said. Pay no heed to it.

Q. Jumuah Salaat was performed in a shop. Was the Salaat valid?

A. The Jumuah Salaat in the shop is not valid. They should now make qadha of Zuhr.

Q. Is it permissible to use lipstick which is not waterproof?

A. Lipstick is not at all permissible. It contains haraam ingredients, and it is not easy to remove. A bit will remain and wudhu will not be valid.

Q. Is it permissible for a female to remove the hairs from her arms?

A. Yes, it is permissible to remove the hairs on the arms.

Q. I sold a phone for R4500. The arrangement was to pay me in two monthly instalments. The buyer did not make the necessary payments. After several months,

THE TRAIN STOPS AT MAKKAH

What about Ihraam?

Q. I shall, Insha-Alah, be performing Umrah soon. After Umrah, I shall proceed to Madinah, then to Jeddah. I intend to go by train from Madinah to Jeddah. However, the train will stop at Makkah. It is not possible to perform Umrah during this brief stop. It will not be allowed.

I have been informed that according to the fatwa of Darul Uloom Deoband, I should make niyyat of Umrah then make qadha of the Umrah at any time when I am able to go to

Saudi Arabia. Please advise.

A. Since your intention on the journey from Madinah to Jeddah is not to enter Makkah to perform Umrah, there is no need to make niyyat of Umrah when the train stops at Makkah. Your intended destination is Jeddah which is in the Ha'il region, hence there is no need for Umrah niyyat. You may even go to Makkah without ihraam, assuming that the train stops so long and alighting from it is allowed. The fatwa of Deoband is incorrect.

a payment of R1500 was made. Thereafter, the buyer wants to give back the phone and demands a full refund of the R1500. He had used the phone for four months. What is the Shari'ah's ruling?

A. He has absolutely no right to return the item and demand full refund. The buyer still owes you R3,000. Should you decide to take back the phone, it will constitute a new sale in terms of the Shari'ah. You will be buying it from him. You may then offer whatever you deem is suitable. You are entitled to demand payment of the R3,000 outstanding.

Q. Recently there was an eclipse of the moon. Is there any special Sunnah act for this occasion?

A. When there is an eclipse of the moon, two raka'ats Salaat should be performed. It is pref-

erable for the Qiraa't to be as long as possible. Unlike Salaat on the occasion of the eclipse of the sun, the Salaat on the occasion of the eclipse of the moon is not performed in Jamaa't.

Q. During tilaawat of the Qur'aan if one makes the Sajdah Tilaawat immediately on reciting the Aayat, should one begin the tilaawat with Authu-billaah....?

A. If one begins the tilaawat immediately after the Sajdah without engaging in any other act, then Tasmiyah (Bismillaah...) suffices.

Q. I am a girl. My parents insist that I should go to university but I am refusing. They accuse me of disobedience to parents and mention about the punishment I will get for being disobedient. What am I supposed to do?

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A. On the contrary, Allah Ta'ala will reward you abundantly for this 'disobedience' which is for the sake of His Obedience. Do not obey your parents in their haraam instruction. Their ignorance and their love for the dunya will ruin your Imaan if you obey them in this act of disobedience to Allah Ta'ala. Obedience to parents is not permissible in any of their haraam demands and instructions.

Q. What should be recited as protection against nathr (evil eyes)?

A. Recite Aayatul Kursi and the last two Aayats of Surah Qalam in the 29th Juz.

Q. What is the meaning of taufeeq? The Ulama use this term much.

A. Taufeeq is a spiritual ability which is a bounty bestowed by Allah Ta'ala. It is spiritual enthusiasm to engage in ibaadat and virtue. It makes ibaadat pleasurable. A kind of buoyancy is created in the heart. At times taufeeq is without the extra ni'mat of pleasure. Nevertheless, it instils in one an intellectual determination which vigorously subdues the nafs and enables one to act for the Sake of Allah Ta'ala.

Q. Some Muslims frown on marriage between cousins. What is the position of cousins marrying in Islam?

A. Defective Imaan causes such misgivings. They are influenced by the immoral western culture, hence they frown on Islamic practices which are not palatable to the western kuffaar. In Aayat 50

JAAHIL NNB MOLVIS

Question: There is a certain Moulana Bouja from the Jamiat, in Pretoria who handled my wife's application for fasakh. I have problems with a few matters:

1. She played her version of events, including a few recordings of my swearing, to the fasakh committee.
2. This Moulana Bouja told her he will grant her a fasakh in two days.
3. He said that she is entitled to 50 % of my assets.
4. He did not invite me to any discussions.
5. He was about to call me about the assets division when I gave talaq-e-raj'i

I find it contemptible that such aalims are creating this type of fitnah. I believe his encouragement and

promise of a quick turnaround and usurpation of my assets being Ja'iz, spurred her decision to dissolve the marriage. Please give me your thoughts.

Answer: A faskh cannot be granted on the mere basis of the recordings which were heard. A faskh will not be valid without the husband attending the hearing and stating his version.

The molvi uttered bunkum by claiming that the wife is entitled to 50% of the husband's assets. He has merely vomited kuffaar law.

If what you have said is true, then the molvi is a total jaahil who has no ability and no qualification to decide any Shar'i issue. It is lamentable and shocking that such an ignoramus is entrusted with such fragile issues as Nikah annulments. (NNB refers to the bogus JUSA clique. NNB means NO NAME BRAND MOLVI CLIQUE).

of Surah Al-Ahzaab the permission to marry cousins is explicitly stated. In fact, even Rasulullah (Sallallahu alayhi wasallam) had married his cousin, and so did the Sahaa-bah.

Q. I have two wives. What is the meaning of observing equality? If I spend some time during the day with one wife, do I have to do the same for the other wife? If I take one wife with on a journey, must I also take the other wife on a journey at some other time?

A. Equality between wives

means equality of night time, not day time. The husband has the right to spend more day time with one wife than with the other. The husband may take with him any wife on his journey. Equality in this respect is not incumbent. The other wife does not have the right to demand that she also be taken on a journey.

Q. I was on a journey with one wife for two weeks. The other wife says that I have to spend the nights of two weeks with her. Is she right?

A. No, she is not right. It is not

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incumbent to spend two weeks with the wife who had not accompanied you on the journey. The rule of equality of nights is restricted to the hometown.

Q. If a man buys a gift for one wife, does he have to buy a gift for the other wife as well?

A. Yes, it is waajib to buy a gift for the other wife as well or give her the value in cash if she so desires.

Q. If for some reason one is unable to purify one's napaak (impure) clothes nor is one able to change the clothing, should one forego Salaat and make qadha?

A. If for a valid Shar'i reason it is impossible to clean the clothing and if there is no way of acquiring clean clothing, then regardless of the impure clothes, Salaat should be performed on its time. The Salaat will be valid.

Q. Salafis say that 20 raka'ts Taraaweeth was not the practice of Rasulullah (Sallallahu alayhi wasallam). Is this correct?

A. Assuming that Rasulullah (Sallallahu alayhi wasallam) did not perform 20 raka'ts Taraaweeth, then too 20 raka'ts remain Sunnatul Muakkadah. This has been the practice from the time of the Sahaabah who had greater knowledge of the practice of our Nabi (Sallallahu alayhi wasallam) than all of the Salafis and their Imaams lumped together. Rasulullah (Sallallahu alayhi wasallam) had equated the Sunnah of his Khulafa-e-Raashideen to his own Sunnah.

THE SIGNS OF SALAFIS

Q. Even some Deobandi ulama appear to be inclining to Salafi'ism. They condone and even argue in favour of Salafi practices although they claim that they are not Salafis nor are the practices they support necessarily teachings of Salafi'ism. Ordinary people are being confused by this attitude of some Deobandi ulama. How will one recognize Salafis?

A. Numerous molvis who claim to be Deobandi are in reality not true followers of the Akaabir of Deoband. Some of the signs of Salafis are:

- * They perform 8 raka'ts Taraaweeth
- * They abstain from Dua

after Fardh Salaat

- * They make masah on ordinary socks
- * They consume the slaughtered meat of the Yahood and Nasaara
- * Their feet are wide apart in Salaat
- * They are comfortable with western kuffaar dress
- * They do not assign importance to Sunnah dress
- * They do not follow any one of the Four Math-habs of Islam.

The so-called 'deobandi' molvis who incline to Salafi'ism or who are under-cover Salafis are worse than the declared Salafis. The fake deobandis display nifaaq (hypocrisy) by claiming to be Deobandis. They are not.

Obedience to the Sahaabah is thus Waajib. The Ijma' of the Ummah from the era of the Sahaabah is on 20 raka'ts.

Hadhrat Ibn Abbaas (Radhiyallahu anhu) has explicitly narrated that Rasulullah (Sallallahu alayhi wasallam) had performed 20 raka'ts. So confound the stupidity disgorged by the deviate Salafis.

Q. At home my parents eat from tables while I eat from the floor according to the Sunnah. This annoys them. They say that I am being disrespectful and disobedient. What should I do?

A. In fact your parents are disrespectful and disobedient to Allah Ta'ala for abandon-

ing the Sunnah and for their haraam attitude towards the Sunnah of Rasulullah (Sallallahu alayhi wasallam). Continue eating in the Sunnat way on the floor. Ignore the criticism of the family.

Q. I am a teacher in a Maktab inside a Musjid. I am being paid a salary. Someone told me that my salary is haraam. Is this so?

A. Yes, it is so. If the place is a proper Musjid, not a Jamaat Khaanah, then accepting a wage for teaching inside the Musjid is not permissible.

Q. The wealth of a deceased consists of only haraam/stolen money. Do his heirs inherit it?

A. The haraam wealth should

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be given as Sadqah to the poor. It cannot be inherited. However, if the owners of the wealth could be traced, it should be returned to them.

Q. I made a vow that if a certain need is fulfilled, I shall slaughter a sheep. The need has been fulfilled, is it permissible to use part of the meat for a walimah and for myself?

A. All the meat must be given to the poor. It is Sadqah. You may not consume anything of the meat. It may not be used for your own Walimah.

Q. May Zakaat funds be used to purchase Qur'aan copies for distribution to the poor and for Muslim prisoners?

A. Since you will be giving the Qur'aan copies to poor Muslims, you may purchase the copies with Zakaat. Regarding Qur'aans in prisons, do understand that the Qur'aan Majeed is desecrated in prisons. The necessary honour for the Qur'aan cannot be observed in these kuffaar prisons. It is therefore best to distribute only Islamic literature in prisons.

Q. With reference to the incident of Hadhrat Aishah (Radhiyallahu anha) watching the Ethiopians playing

with spears from behind Rasulullah (Sallallahu alayhi wasallam), some people cite this as an example of permissible entertainment, especially that which does not involve anything indecent. Is this argument valid?

A. It is a grave error and a threat to Imaan for people, even Ulama, in this age to deduct masaa-il directly from Hadith and Qur'aan. Shaitaan has indeed misguided and trapped even ignorant people to make analogies and to substantiate the opinions of their crass nafs on the basis of their understanding of Hadith. The Hadith pertaining to Hadhrat Aishah (Radhiyallahu anha) may not be presented to substantiate 'entertainment'. The function of masaa-il deduction from Qur'aan and Hadith was exclusive with the Aimmah Mujtahideen of the Khairul Quroon era.

'Entertainment' as known today is Satanism and haraam. Rasulullah (Sallallahu alayhi wasallam) said: "Every sport of the Mu'min is haraam." This explicit prohibition overrides every argument presented stupidly for permissibility of sport and 'entertainment'.

Q. If a person wanders from one town to another - from place to place for many months, should he perform Qasr Salaat?

A. If the person's intention is not to stay 15 days or more at one place, then he has to perform Qasr Salaat, and he has to continue with Qasr regardless of his wanderings even if

he travels around the whole world and for his entire lifetime.

Q. About 15 years ago, in a fit of rage I issued three Talaqs to my wife. She never married again. Now we want to perform Nikah. Is it permissible.

A. Marriage with your former wife is no longer permissible. It will not be valid. In view of the three Talaqs, marriage with her is not possible.

Q. I am told that it is not permissible to pay an Ustaadh a salary if he is teaching Hifz inside the Musjid? Is this true?

A. It is not permissible to pay an Ustaadh for teaching inside the Musjid. Business dealings and earning are not permissible inside a Musjid.

Q. Is it permissible to purchase a church and to convert it into a Musjid?

A. Yes, churches may be purchased and converted into Musjids.

Q. Is it necessary for a woman to have her hair covered when sleeping?

A. It is not necessary for women to keep their hair covered whilst sleeping.

Q. A Moulana says that women should keep their hair covered even inside the home. Is this correct?

A. Yes, it is correct. Haya (modesty) and concern for the Malaaikah of Rahmat constrain females to always keep their hair covered even inside the home. The Malaaikah do not visit a home where the females keep their hair exposed.

FOR THE MUTTAQEEEN

"All of it (worldly wealth and luxuries) are the Provisions of this worldly life while the Akhirat By Allah is for the Muttaqeen."
(Az-Zukhruf, Aayat 23)

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Q. A divorced woman has 2 sons, 2 daughters and 3 brothers. Besides these, she has no other relatives. When she dies, how will her estate be distributed?

A. A person's heirs can be established only when he/she dies. No one knows who will die first. Assuming that when she dies, she is survived by only her 2 sons, 2 daughters and 3 brothers, then her estate will be divided into six shares. Each son receives two shares and each daughter one share. In this case her brothers do not inherit.

Q. From when does nafqah (maintenance) for the wife become compulsory? After the nikah, if the parents do not allow her to live with her husband until she has not completed her education, is nafqah still Waajib?

A. Nafqah becomes Waajib once the Nikah has been performed. However, if the wife refuses to go to her husband, then she will not be entitled to maintenance. In the case mentioned, nafqah is not waajib since the wife refuses to live with her husband.

Q. Is it permissible to allow non-Muslims to join in the Janaazah Salaat of their Muslim relative?

A. It is not permissible. An-

swering this question, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said: "It is waajib to prevent a Hindu (or any non-Muslim) from joining the Janaazah." That means, they should not be allowed to even join in the Janaazah procession nor at the burial. They are spectacles of Allah's ghadhab. But today we find munaafiq molvis such as Reverend Abraham Bham and his like inviting kuffaar politicians into the Musjid and then ushering them into the first Saff.

Q. Qur'baani is permissible only after the Eid Salaat has been performed. In most places Eid Salaat is performed in several Musjids, and the times differ. Which Eid Salaat will be the deciding factor for permissibility?

A. Qur'baani will be permissible after the Eid Salaat performed in any of the Musajjid.

Q. Seventeen years ago while being drunk, I gave my wife three Talaaqs. We continued living normally thereafter. Now someone informed me that our relationship is haraam. What is the state of my nikah?

A. You have been living in the state of zina (adultery) since 17 years. Regardless of having uttered Talaaq three times in the state of drunkenness, all three Talaaqs are valid. You should repent (make Taubah) and immediately separate yourself from her. Your nikah ended 17 years ago.

Q. A medicine has sea shells

as an ingredient. Is the medicine halaal?

A. Yes, it is halaal.

Only if the shells are an ingredient in a medicine will it be permissible. Besides medicine, it may not be consumed.

Q. Is transplanting hair permissible?

A. Hair transplant is not permissible.

Q. Is it permissible to perform Nafl after the Fardh of Asr?

A. Nafl after the Fardh of Asr is not permissible.

Q. Is it permissible to sell malt? It is also used to brew beer.

A. Grapes and other fruit are also used to make wine. Malt is per se Halaal. However, if it is sold to such people who primarily use it to brew alcohol, then selling it will not be permissible.

Q. Will Zakaat be discharged by donating shares?

A. Zakaat will not be discharged by donating shares. The shares are haraam riba artefacts.

Q. Whose right is it to fix the Salaat times in the Musjid? Is it the right of the trustees or of the Imaam?

A. It is not an issue of rights. It is an issue of convenience. The trustees should take into account the convenience of the musallis and arrange the times accordingly.

Q. In our musjid our imaam recited quraan from start to end in fardh salaah in jama'ah over a period of plus minus 2 years. A special program or jalsah of khatam ul quraan took place

DEAFNESS

Sleeping on a full stomach can lead to deafness. Never sleep before at least two hours after a meal.

(Hadhrat Maulana Ashraf Ali Thanvi)

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after the sunnats with a talk and dua.

After the khatam a braai was given. Your advice regarding the above practice of our imaam taking into consideration the sunnats of Qiraat were totally disregarded. I am not sure if I can call it a personal recitation in Fardh salaah or of having a feeling of the imaam satisfying his personal ego.

A. The Imaam appears to be a deviate suffering from riya and kibr. His peculiar form of qiraa't is his personal act. It is not an act for display and advertising. The jalsah is evil and not permissible. The jalsah is the proof for his corrupt intention. His Salaat was not for Allah Ta'ala. It was for name and fame, hence he committed a kind of shirk. From whence did this jaahil acquire this haraam practice of a jalsah for advertising his personal Salaat and qiraa't. This jaahil is among the Signs of Qiyaamah.

Among the signs of Qiyaamah stated by Rasulullah (Sallallahu alayhi wasallam) is that the amal of the Aakhirat will be used to acquire the objectives of the dunya/nafs. Salaat and qiraa't are deeds of the Aakhirat. But the bloated nafs of this jaahil justifies the haraam advertising of his 'ibaadat'.

Q. My wife is pregnant with our 5th kid now. I don't want any kids more. Can I force my wife to abort this child? My wife is not agreeing on aborting the child.

A. To say: 'I don't want any kids more', is akin to kufr. The Khaaliq (Creator) is Allah Ta'ala. You cannot decide whether Allah Ta'ala should create or not. Long before the appearance of Hadhrat Aadam (Alayhis salaam) on earth, Allah Ta'ala had already decreed the number of people to be created. The type of kufr attitude you have, is entertained by innumerable Muslims without them even realizing that they eliminate their Imaan with their implied dissatisfaction with the Decree of Allah Ta'ala.

The abortion you are contemplating is HARAAM. You have no right to compel your wife to abort the life which Allah Ta'ala has entrusted her with. Resort to Istighfaar and Taubah for the evil idea which you are entertaining.

Q. For the past many years the self acclaimed Mufasssirs like Noman Ali Khan, Omer Suleman, Dr Farhat Hashmi, Yasir Qadhi, to name a few repeatedly say, 'do tadabbur' on each ayat of the Quran Shareef, 'reflect and think on the verses', whereas their views, their Aqaa'id, their life styles are in gross conflict with, and against the Sunnah and the teachings of the Quran Shareef.

But I fail to understand 'what is tadabbur, about which they talk so much. Why are their views, life-styles and Aqaa'id so much in conflict with the Shariat, when they are teaching tafseer and doing tadabbur.

A. The 'tadabbur' (reflection) of these liberal, modernist quack 'mufasssirs' is to submit the Qur'aan to their nafsaani dictates, hence they base all their deviations on Qur'aanic aayaat which they mangle and distort on the basis of their nafsaani concept of 'tadabbur'. They are zindeeqs. In reality they are not Mu'min. An interpretation of the Qur'aan Majeed which conflicts with the Ahkaam of the Shariah is kufr.

Q. An Islamic society has rented out a place to an insurance company. Will the rent received by this organization be halal and permissible for it? If there is a problem in evicting this company (since the society also helps people who are eligible for Zakat), can the rent received from the insurance company be used to help those people who are eligible for Zakat?

Similarly, a place has been rented to a bank where only its ATM machine is available, will the rent received in this regard be halal and permissible?

A. The rent from the haraam insurance company is not permissible. If the insurance facility cannot be evicted, then the rent should be given as Sadqah to the poor.

The rent for the ATM machine is permissible.

Q. A long time ago, a company had shares in a sugar mill. At that time, this mill was only for sugar. For some time now, this mill has been making alcoholic beverages

(Continued on page 24)

“GARLANDING KHANAAZEER”

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“The Madaaris should understand that it is incumbent to impart the full Arabic syllabus (Dars-e-Nizaami) to every student. All the kitaabs should be taught to those who have a compatibility (with Ilm) and whose understanding is excellent.

Those who lack such a munaasabat (compatibility) or they lack fahm-e-saleem, should be taught the basic essentials, then they should be advised to branch off into some worldly occupation such as trade or commerce.

Every person is not qualified to be a leader. Some are completely unfit (naa-laayaq). It is khiyaanat (abuse of trust) to allow such incompetent ones to become muqtada (leaders).

Nowadays, the principles and teachers totally ignore this fact. Do all the students in their Madaaris have a munaasabat with Ilm? Do all of them have fahm-e-saleem? Never! Why do they not select from the students?

For such students (who lack munaasabat and fahm-e-saleem) a shorter course should be arranged. They should not be taught beyond its limit. The shorter course should be adequate for understanding the necessary masaa-il of the Deen.” (End of Hadhrat Thanvi’s naseehat)

The naseehat of Hadhrat Thanvi (Rahmatullah alayh) is based on the Hadith of Rasulullah (Sallallahu alayhi wasallam):

“He who imparts Ilm (i.e. higher Ilm) to the unfit one, is like one who garlands

khanaazeer (pigs) with pearls, diamonds and gold.” This warning and naseehat are completely ignored by all the Madaaris. The emphasis is on bulk production of molvis to enhance the worldly status of the institution. Ilm is no longer imparted for the Pleasure of Allah Ta’ala. The motivation is the dunya and nafsaniyat. These unqualified molvis then abuse Ilm to gain fulfilment for their nafsaniyat of hubb-e-maal (love of money) and *hubb-e-jah* (love for name and fame). This method of the Madaaris has created the Carion Cartels and the Riba Ha-laalizers (the so-called ‘shariah’ boards of the riba banks), and the interfaith gang of murtaddeen. These are the Menks, Reverend Bhams, swamis and pundits masquerading as ulama. They become agents of Iblees.

THE MASNOON WALIMAH

Rasulullah (Sallallahu alayhi wasallam) said: “Evil is the food of a walimah to which have been invited only the wealthy while the poor have been left out.” Nabi (Sallallahu alayhi wasallam) also said:

“The Nikah with the most barkat is the one in which the least expense is incurred.”

Today, nothing – absolutely nothing – of the Sunnah Walimah remains. The wedding reception – the function after the nikah – is not a Walimah in the meaning of the Sunnah.

On the contrary, it is a function of israaf (waste), riya (show) and kibr (pride).

The Sunnah Walimah is the obligation of the groom. He should invite a few relatives, friends and poor persons to a simple meal at his home. There is no need for another venue and no need to invite the whole family/tribe.

Another way of fulfilling the Walimah obligation is to prepare food and send it to the poor. There is great barkat in the simple ways of the Sunnah. The ostentatious feasts and functions of these times are the effects of the nafs and the inspirations of shaitaan.

THE EFFECT OF HUMILITY

When friends, relatives and neighbours annoy or offend you, then you are required to restrain yourself. Keep back your anger. By constant struggle and restraining the nafs, it will become your natural disposition (tabiyet), which further develops. Then when people vex you, you will not become annoyed. You will not take offence. This is humility. Humility is not a mere external façade of smiles, greeting and niceties.

THE DRIVEL OF TITLES

Nowadays there has spread the calamity (bala) of futile titles. These titles did not exist in former days. No one was in former days called Shaikhut Tafseer and Shaikhul Hadith. In fact, most Akaabir (senior Ulama) were not even called 'Maulana'. They were only referred to as 'Molvi Saheb'. But nowadays, you have Shaikhut Tafseer, Shaikhul Hadith, Imaamush Shariat, Imaamul Hind and Shaikhul Hind. This title of Shaikhul Hind was adopted for Hadhrat Maulana Mahmud Deobandi

(rahmatullah alayh). In fact he was Shaikhul Aalam (i.e. Shaikh of the world). But, those who professed love for him awarded him the deficient title of Shaikhul Hind. All this is the influence of liberalism.

Now, a novel kind of title has been lately introduced. In this regard I usually say, that in spite of a man being a human being, the names of animals have been chosen. Someone is called 'Bulbul-e-Hind' (The Nightingale of Hind); someone is titled 'Tauta-e-Hind' (The Parrot of

Hind). Now, the next step will be 'Gung-e-Hind' (The Wolf of Hind); 'Isp-e-Hind' (The Stallion of Hind); 'Feel-e-Hind' (The Elephant of Hind) and 'Khar-e-Hind' (The Donkey of Hind). What drivels is all this? People have completely abandoned the simple ways of our seniors.

Similarly has developed the futile custom of kissing the hands (of a buzrug).

(Hadhrat Maulana Ashraf Ali Thanvi)

Comment: A new addition to this drivels is the title Qutbul Irshaad.

HIDAAYAT

"He (Allah) guides whomever He wills to Siraatul Mustaqeem."
(Al-Baqarah, Aayat 142)

TAWAADHU' (HUMILITY)

Tawaadhu (humility) is to regard yourself as the most despicable person, the most despicable of Allah Ta'ala's Creation - even lower than an animal - even lower than a dog.

One is unaware of one's future and what will happen to him at the time of maut (death) or in the Aakhirah (Hereafter). No one has a guarantee that he will leave this dunya with his Imaan intact. In relation to the Aakhirah, one does not know. Therefore, one has to develop the feeling - the emotion - the consciousness that 'I am the lowest and most contemptible of creation.'

In many Aayaat of the Qur'aan it is stated that hidaayat (guidance) is the prerogative of Allah Ta'ala. Only He guides. No one's effort - no one's tableegh, not even the tableegh of a Nabi can

guide people to the Deen. Therefore, the one who offers naseehat and engages in tableegh should not become disappointed if he sees that his efforts are not yielding benefit.

While the reward for naseehat and tableegh is assured, hidaayat is not. Allah Ta'ala guides only those whom He wills to be guided.

EATING FROM TABLES

Irrespective of whatever interpretation or argument is presented to justify eating from tables, the actual reason for this (style of eating) is *tashabbuh* (i.e. imitating the kuffaar). While the conscience of people (i.e. of those who have not lost their souls to modernity and kufr culture) bothers them, they nevertheless, onerously endeavour to make this practice lawful.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE MAUT OF THE THAAKIR

Whether the heart derives pleasure or not, continue with Thikrullah. Thikrullah is wonderful. Its value and benefit will be understood at the time of death. A person in whose heart thikr has become engrained, his death is very pure and holy.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE KUFR OF THE INTERFAITH MOLVIS

Question: A molvi says that there is a need to participate in the interfaith movement because it accommodates Islam and propagates against extremism. He says that those who oppose the interfaith movement are in error. Is his argument valid?

ANSWER

The interfaith shayaateen such as Reverend Abraham Bham, Menk, Mr. Allie of the MJC Carrion Cartel and others of similar ilk are like the Yahood of the era of Rasulullah (Sallallahu alayhi wasallam). Once some scholars of the Yahood came to Makkah.

The Quraish mushrikeen believing the Yahood scholars to be men of knowledge asked whether their (i.e. the mushrikeen's) religion was better or the Deen of Muhammad (Sallallahu alayhi

wasallam). Despite the Yahood being fully aware of the idolatry of the Quraish, they said that the mushrikeen were rightly guided and better than Rasulullah (Sallallahu alayhi wasallam) and his followers. In refutation of this corrupt answer, Allah Ta'ala revealed:

"Have you not seen those (referring to the Yahood) who have been given a portion of the Kitaab (but) they believe in idols and in shaitaan, saying to those who disbelieve (i.e. to the mushrikeen of Quraish) that they are better guided than the People of Imaan.

They are those whom Allah has cursed. Never shall you find a helper for those whom Allah has cursed."
(An-Nisaa, 51 and 52)

The Kitaab mentioned in the Aayat refers to the Tauraah.

In spite of the Yahood being from the Ahl-e-Kitaab, Allah Ta'ala states that they too believe in idols and in shaitaan, hence they so brazenly elevated the shirk of the Quraish and said that the shirk of the Quraish was better and superior than the Tauheed which Rasulullah (Sallallahu alayhi wasallam) propagated.

In exact emulation of the Yahood, do the shaitaani molvis of the interfaith kufr ideology claim that this religion of shirk, kufr and atheism (viz. Interfaith) is better than the Deen of Islam which the entire Ummah subscribes to. The interfaith molvis and so-called Muslims renounce their Imaan by way of participating in the evil kufr/shirk ideology of interfaith which is the plot of shaitaan to dismantle the Shariah and destroy Islam.

Exalted Guidance -- Tasawwuf

by Hazrat Maulana Muhammad Masiullah Khan Sahib (rahmatullah alayh).

It is necessary for every Muslim in general, and for students of knowledge in particular, and especially for those who study *Sahih al-Bukhari*, that they devote themselves to purification of the soul (*tazkiyah al-naafs*), cleansing of the heart

(*tasfiyah al-qalb*), and self-reformation (*islah*). In every action they must continuously check their sincerity (*ikhlas*) with every breath they take.

This is a most important duty—indeed, all other obligations depend upon it. This very process of self-purification and rectification of the heart is what is called *tasawwuf*, *suluk*, and *tariqah* (the spiritual path). It is the essence and spirit of the entire Shari'ah. Without attaining *tasawwuf*, there is no real life in Islam

and iman; all deeds remain dead and lifeless, and true faith does not firmly take root in the heart. And when something does not become firmly established, there is always the danger of it being lost.

For this reason, Imam Ghazali (rahmatullah alayh) said that the one who does not acquire *tasawwuf* is in danger of an evil end (*su' al-khatimah*). Indeed, he spoke beautifully and truly.

(*Fadl al-Bari*,
Part One, p. 131)



TECHNOLOGY

*"It is your Rabb who causes the ships to sail with you to enable you to seek His bounty."
(Al-Isra', Aayat 66)*

It is only Allah Ta'ala Who inspires the kuffaar with the ways and methods of technological progress. Whatever achievement is made in the sphere of technology is the effect of inspiration from Allah Ta'ala. Nothing can be achieved without the decree of Allah Ta'ala, but the ego of the atheist is bloated with the technological strides which he attributes solely to his copro-brains.

The kuffaar have no share of the benefits and pleasures of the Aakhirah. Therefore, Allah Ta'ala grants them the benefits and the material progress of this material transitory world. They have no vision whatsoever of the life Hereafter. Everlasting perdition awaits them in the Aakhirah. Muslims should not be surprised at the technological strides and so-called mind-boggling scientific inventions of the atheists. In this regard the Qur'aan states:

"Never cast your eyes longingly at the (worldly) provisions We have granted to the different (kuffaar)

*nations nor grieve over them."
(Al-Hijr, Aayat 88)*

"Never cast your eyes longingly at the glitter of this worldly Life We have granted to the different (kuffaar) nations to test them.

The Provision (Rizq) of your Rabb is best and more enduring."

(Taa Haa, Aayat 131)

This dunya will soon perish and the Aakhirah will endure forever. Thus the paucity or lack of worldly glitter and possessions should not grieve Muslims.



BROTHER & SISTER IN ZINA

(A lesson for stupid molvis)

Q. I do not know if I am still a Muslim. I have lost all hope. My life has been extremely ugly and filthy. Today I am a young baalighah girl. Since early childhood my brother and I were indulging in sexual misdeemeanours. Even while close to buloogh we have had sexual relations. Now that I have realized the extreme Satanism and filth of our misdeeds, I have made Taubah. However, I doubt that my taubah will be accepted. What should I do in this evil dilemma? Will I ever be forgiven?

A. Allah Ta'ala says in the Qur'aan Majeed:

"Say (O Muhammad!) to My

servants who have oppressed themselves (with the filth of sins): 'Do not lose hope in the Mercy of Allah, for verily, He forgives all sins.'

Even if one's sins are as huge as the mountains and as numerous as the bubbles on the ocean, a sincere Taubah effaces all sins. There is no need to lose hope.

In addition to Taubah, remember that your brother is no longer a brother in the truest sense of the term. Stay far from him. Should you cross paths, ensure that you are in full hijab including the Niquab. Do not even offer Salaams. May Allah Ta'ala guide and save you from the vile dictates of the nafs and the snares of shaitaan.

LESSON FOR THE MOLVIS

This episode is the tip of the iceberg. The community is rotten with incest of a variety of kinds. Brothers and sisters, fathers and daughters, grandfathers and granddaughters, stepfathers and stepdaughters, fathers-in-law and daughters-in-law, and mothers-in-law and sons-in-law become enmeshed in the tentacles of shaitaan and the evil of the nafs when they become careless and overstep the boundaries of the Shariah. We are aware. Our fingers are on the pulse of the community. We receive innumerable letters of such vile sexual misdeemeanours from all parts of the world.

(Continued on page 16)

TAKING A SECOND WIFE

Undoubtedly, a second, third and fourth wife are all perfectly permissible. Anyone who has any misgivings regarding this permissibility granted by Allah Ta'ala, explicitly stated in the Qur'aan Majeed, and practically implemented by Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah, should renew his Imaan. Denying this injunction or doubting it or frowning on it is kufr.

While taking a second wife is permissible and is a right given to the man by Allah Ta'ala, the method of acquisition is of utmost importance. Almost all men who take second wives are bereft of Taqwa. Their first step is zina. They first strike up a haraam zina alliance with a woman. After sustaining the haraam zina relationship, they progress to the second error, and that is a clandestine Ni-

kah.

Zina is a secret affair. Nikah is a public institution. It is not to be concealed, and in fact, it does not remain hidden for too long. The first wife soon gains the knowledge, then hell breaks out in the home. In the process of creating hell in the home, most wives lose their Imaan over the issue.

Furthermore, a marriage structured on the foundations of zina is bedevilled with misery. Generally there is no peace and no barkat in a marriage which is preceded by zina. The first marriage also flounders and many a time ends in divorce with all its disastrous consequences for the couple and their children.

When a man is determined to take a second wife, he should proceed in a halaal manner. He should not strike

up a miserable haraam cellphone zina relationship. He should be a man who will be able to fulfil the huqooq (rights) of both wives. While the permission of the first wife is not a requisite for the validity of the second marriage, nevertheless, the man should inform his wife, and not keep the second Nikah a secret.

The stupid reason underlying the secrecy of the second Nikah is to avoid an explosion in the home. If he is unable to manage the 'explosion' in the wake of the first wife being informed of the impending second wife, then in the same way he will not be able to manage the explosion when the first wife learns of the second wife. There is just no sense in the stupid reasoning for a clandestine Nikah which is reduced to the level of a 'zina' relationship.

BROTHER & SISTER IN ZINA

(Continued from page 15)

The stupid molvis who stupidly promote laxity of hijab for close relatives are indeed promoters of zina of the worst kind. Those molvis who cling to Fiqhi technicalities to argue the permissibility of one's mother, daughter, aunt, sister, etc. exposing their breasts and legs in the home, should reflect on the aforementioned episode and understand the

dangerous stupidity of promoting immorality/incest on the basis of Fiqhi technicalities.

The episode cited above is not an isolated one. The molvis should fear Allah Ta'ala, try to understand the diseases of the community and to beware of disgorging rubbish fatwas which open wide avenues for zina of the worst kind, that is, zina of mahrams.

THE MAJORITY WILL BE KUFFAAR

"Even if you (O Muhammad!) desire (them to be Mu'mineen), the majority of mankind will not be Mu'mineen."

(Yoosuf, Aayat 103)

Despite the heartfelt desire and supplications of Rasulullah (Sallallahu alayhi wasallam), the Wisdom of Allah Ta'ala dictates that the majority of mankind remain kaafir. The guidance of Imaan is completely reliant on the Will of Allah Ta'ala.

"If He wills then all of you (mankind) would be guided."

(An-Nahal, Aayat 9)

This theme is the message in many Aayaat of the Qur'aan Majeed.

THE LOVE OF TUHFAH

A salubrious lesson for us all. Hadhrat Sirri Saqati (Rahmatullah Alayh) narrated this touching and wonderful story of a woman who was truly 'Al-Mar'atus Sali-hah' (Pious Woman).

Hadhrat Sirri Saqati, the renowned saint, narrates: "I once visited the hospital. To my surprise, I saw a young girl fettered in chains. Sobbing, she recited in grief verses of love. I enquired about her condition from the Superintendent of the hospital. He announced: "She is insane". Hearing this, the girl shed more tears and said: "I am not insane. I am in love".

I asked: 'With whom are you in love?'

She replied: 'With the One who bestowed so much bounties on us and Who is at all times near to us (viz. Allah Ta'ala).

Suddenly her master appeared. (Tuhfah was a slave girl), and enquired from the superintendent of the whereabouts of Tuhfah. He directed the master to Tuhfah. Seeing me, the master showed respect. He honoured me. I said to Tuhfah's master: "*She deserves more respect than myself. Why have you made her condition like this?*"

Tuhfah's master said: "*I have expended all my wealth on her. I had purchased her for 20,000 dirhams (silver coins). I had hoped to derive much profit by selling her, but she neither eats nor drinks. Night*

and day she sheds tears".

I said: "Sell her to me". Tuhfah's master: 'Hadhrat, you are a pauper. How will you raise so considerable a sum?'

I returned home and supplicated with great fervour and humility to Allah Ta'ala. Suddenly, someone knocked at the door. On opening the door I saw standing there a man with a bag of dirhams. I asked: 'Who are you?'

He replied: 'Ahmad Bin Al-Muthanna. I was commanded in a dream to bring this money to you'.

In the morning I happily hastened to the hospital with the money. At the same time Tuhfah's master appeared, sobbing profusely. I said to him: '*Do not worry. I have brought the money. I am prepared to pay you twice the price*'.

Tuhfah's master said: '*Even if I am given the entire world, I shall not sell her. I set her free for the sake of Allah Ta'ala*'.

I asked: 'What has transpired?'

He replied: '*I was reprimanded in a dream. You be witness that I have given all my wealth in the Path of Allah*'.

Suddenly I saw Ahmad Bin Al-Muthanna appearing, he too was sobbing profusely.

I asked: 'What has happened to you?'

He said: '*I gave all my wealth in the Path of Allah*'.

I said: '*Subhanallah! All this is because of the barkat of Lady Tuhfah. These men have*

acquired hidayat (to become pious) as a result of her virtue'.

Meanwhile, the emancipated Tuhfah arose and left the hospital crying. The three of us (Hadhrat Saqati, Tuhfah's ex-master and Ahmad Bin Al-Muthanna) also followed her direction. Within a short while, we lost trace of her. Allah Alone knows where she disappeared. The three of us set off to Makkah.

Along the journey to Makkah, Ahmad Bin Al-Muthanna died. Tuhfah's ex-master and I reached Makkah. While making Tawaaf we heard a heart-breaking sigh of grief. I went near to the sighing person. Subhanallah! I beheld that it was Tuhfah.

I asked her: "*What have you acquired (i.e. in the spiritual realm)?*"

She replied: "*He (Allah) has joined my heart with Him and has effaced others from my heart*".

I said: 'Ahmad Bin Al-Muthanna has passed away'.

Tuhfah said: 'He has acquired lofty ranks'.

I said: 'Your master too is here'.

I then heard her mumbling something and when I looked again, what did I see? She had died.

When Tuhfah's master beheld her in death, he was beyond himself with grief. I saw him collapse. When I felt him, he too had passed beyond the

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OBITUARIES

Celebrating the death of a prominent personality and lauding accolades on him are the ingredients of these functions of riya and kibr. Commenting on these haraam functions, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

Nowadays when some prominent person dies, the process of perpetuating his memory is initiated. Functions are organized. His death anniversary is celebrated, and resolutions are passed. All of this is advertised in newspapers. Of what benefit is all of this to the mayyit?

Instead of benefitting the mayyit, he will be asked (by the Malaaikeh): *"Were you indeed so?"* These obituaries brings

grief to the mayyit, and this is the consequence of the 'muhabbat' (*fraudulent love – Mujlisul Ulama*) of the 'muhibbeen' (*fake lovers – Mujlisul Ulama*). Instead of benefitting the mayyit they subject him to interrogation by the Malaaikeh. Regardless of the mayyit not committing any crime, the fact remains that he is being subjected to questioning on account of the eulogies sung for him.

Although Hadhrat Nabi Isaa (Alayhis salaam) is entirely innocent of the *shirk* committed by his people, on the Day of Qiyaamah, Allah Ta'ala will interrogate him: *"O Isaa, Son of Maryam! Did you tell the people to take yourself and your mother as gods besides Allah?"*

Despite Nabi Isaa (Alayhis

salaam) being completely innocent, nevertheless, he will be embarrassed by this questioning. (End of Malfooz) *(This evil is widespread nowadays. Prominent Ulama organize and participate in such nonsensical and harmful functions which bring grief to the mayyit. In fact, according to the Hadith when the praises of a deceased 'hadhrat' are sung by his followers, the Malaaikeh sarcastically taunt him: 'Were you indeed as they are saying?' The mayyit becomes embarrassed and grieved by obituaries and eulogies sung for him. But people are the slaves of their nafs. In the name of the dead and the Deen they revel in their merrymaking functions. – The Majlis)*

THE LOVE OF TUHFAH

(Continued from page 17)

confined of this earthly realm'.

This is the episode of the life and death of a lady who was truly 'Al-Mar'atus Salihah'. While others cannot emulate Tuhfah's high degree of piety and divine love, all women can at least walk in her Shadow, striving to practice the essentialities of the Deen.

May Allah Ta'ala guide you and grant you the taufeeq to make this Naseehat your guide in daily life so that you too will qualify for the lofty title of 'Al-Mar'atus Salihah – The Pious Woman. **Ameen.**

THE STEALTH OF THE EYES

Among the worst acts which debilitates Imaan and ruins roohaaniyat (spirituality) is the casting of evil surreptitious glances at those whom Allah Ta'ala has prohibited, viz. ghair mahram females and lads.

Since the focus is not on Allah Ta'ala, people are utterly reckless with their eyes believing that no one is aware of their evil gazes. Even ostensibly 'pious' – deendaar – persons, molvis and sheikhs are trapped in the malady of evil gazes. When the evil nafs demands evil glances, then immediately reflect on the following Qur'aanic Aayat:

"Allah is aware of the fraud of the eyes and what the hearts conceal."

(Al-Mu'min, Aayat 19).

You are never alone. Allah Ta'ala is looking at you, and the two Recording Angels are at your side.

ALLAH'S PATH

"Follow the Path of those who turn unto Me."
(Luqmaan, Aayat 15)

The Path leading to Allah

Ta'ala is only the Sunnah of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah. All other paths and ideologies are the pathways of Iblees leading to Jahannam.

AN EVIL DEATH THE CRITERION IS THE SHARIAH

(Continued from page 1)

As the hakeem was about to depart, the wealthy man held on to his hand and implored the hakeem not to leave. The man said: "Two men appeared to me holding a cage of fire and saying that they would soon be imprisoning me in the cage. On seeing you, they moved back, but said that they would soon take me in the cage." The hakeem could not remain for long. Soon after his departure, the wealthy man died.

(Continued from page 1)

consult us and to act accordingly. However, in the sphere of Islaah of the nafs, we follow Haaji Sahib."

Several persons saw in their dreams someone warning them: "Do not perform any deeds of Isaal-e-Thawaab for him. Nothing will benefit him. He died a kaafir."

(Those who participate in interfaith exercises should take note. Beware and fear!)

A great uproar followed this comment of Hadhrat Gangohi (Rahmatullah alayh) who was criticized much. However, in defending the Deen, he paid no attention to the criticism.

IMAAM SHAAFI'S ADVICE

Imaam Shaafi' (Rahmatullah alayh) said:

Imaam Shaafi' (Rahmatullah alayh) said that the eyesight improves by facing the Ka'bah, and it decreases by sitting with the back towards the Ka'bah. Imaam Shaafi' (Rahmatullah alayh) also said that four acts increase intelligence: Less speaking, using Miswaak, sitting with old people, and in the company of the Ulama.

THE ASAA

Question

There appears to be some confusion regarding the Asaa (Staff/Stick). In all Barelwi Musjids it is considered compulsory for the Imaam to hold the Asaa whilst delivering the Jumuah Khutbah. A non-Barelwi mufti says that holding the Asaa on the mimbar is Sunnat. He insists that it should be held and he criticizes those who do not hold the Asaa on the mimbar. What is the Shari'ah's ruling?

Answer

There are two kinds of asaas (staves/sticks). The one kind is a normal walking stick or a staff which all the Ambiya and Sahaabah would keep with them. The other kind is a Hindu-looking ornamental stupidity, adorned and decorated to soothe the

bid'ati palates of the Hindu-inclining Ahl-e-Bid'ah.

This second kind of stick is a nonsensical innovation of morons. It is not permissible to hold this hindu-looking decorated stick when reciting the Jumuah Khutbah.

Furthermore, the hindu-stick has a bid'ah practice accompanying it. The hindu-stick usually is at the side of the mimbars in Bid'ati and semi-Bid'ati Musjids. On Fridays when it is time for the commencement of the Khutbah, the Muazzin gets up, takes the hindu-stick, stands with it facing the musallis and after reciting an Aayat of the Qur'aan Majeed, ceremoniously, ritually and stupidly hands it to the moron imaam who also ritually takes it and mounts the mimbar. This entire stupid clownish exhibition is a haraam bid'ah.

If the imaam is someone who usually walks with a stick, then there is no problem if he takes support of the stick on the mimbar. Sahaabah occasionally held their normal staffs whilst giving the Khutbah. Holding the asaa has absolutely no relevance to the Khutbah. It is not an element related to the Khutbah.

Holding the asaa is not among the Sunnats of the Jumuah Khutbah. There is considerable difference of opinion regarding holding a stick (asaa) whilst delivering the khutbah.

The asaa which is permissible is a normal stick or the

(Continued on page 20)

THE MASSIVE SIZE OF JANNAT

Question

It is mentioned in the Hadith that the size of the Jannat of the very last man to emerge from Jahannam will be ten times the size of our earth. Can you please explain or give some idea of the size of the whole of Jannat which will be occupied by billions and billions of people?

Answer

There is absolutely no conundrum underlying the massive size of Jannat. Jannat despite its mind-boggling massive size will be an infinitesimal speck in the 'boundless' space created by Allah Azza Wa Jal. All of creation with its innumerable universes, is a speck in the vast 'limitless' spans of created-space.

The size of space can never be measured nor ever be imagined by even Jibraeel (Alayhis salaam). Even the moron atheist scientists present mind-boggling sizes of stars which all are mere specks. Consider the size of the sun. They say that the sun is 1.3 million times the size of the earth. The largest star hitherto discovered is called Stephenson 2-18. This star of mind-boggling size is about **10 billion** times the volume of the sun.

10 billion multiplied by 1.3 million equals about 20 quadrillion earths. There are billions of stars of such magnitude as this Stephenson star. The mind cannot imagine how huge is even this star which is a speck in space. They say

that the two closest stars are separated by a distance of 25 million miles. When a person of Imaani intelligence looks at the sky and observes the stars, he is compelled to say as the Qur'aan mentions:

"O our Rabb! Indeed You have not created all of this in vain."

This furthest known star from the earth is at a distance of 19,000 **light** years. That is: the distance light travels in 19,000 years. The speed of light is **300,000 kilometres per second. In one minute, light travels 18 million kilometres.** Thus the distance of the furthest star from the earth is absolutely mind-boggling. It defies imagination. In fact, in
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THE ASAA

(Continued from page 19)

staff with which people walk. It is not an adorned, ornamentally decorated staff such as the Bid'atis keep in the Musaa'id. For them, the ornamental staff is compulsory.

The emphasis accorded to this practice renders it Bid'ah. Even a Mustahab act becomes bid'ah and prohibited when it is emphasised and when those who abstain are criticized. Emphasising on the asaa is ghulu' (haraam extremism). The Akaabir Ulama of Deoband do not hold the asaa for the Jum'ah Khutbah. All the molvis who had

studied at Darul Uloom Deoband and at all the Madaaris associated with Deoband never held an asaa for the Khutbah. But some of them here in South Africa succumbing to the pressure of ignoramuses, fabricate stupid arguments for promoting this bid'ah.

Many decades ago Hadhrat Qaari Tayyib (Rahmatullah alayh), the Muhtamim of Darul Uloom Deoband, had visited South Africa. He delivered the Jum'ah Khutbah in one of the Musjids in Johannesburg. In keeping with the then bid'ah practice, the Muazzin handed the orna-

mental hindu-asaa' to Hadhrat Qaari Taayib as he was about to mount the mimbar. Hadhrat Qaari Tayyib took the asaa and placed it alongside the mimbar. Then instead of commencing the Khutbah, he gave a lengthy bayaan on the innovation of the Asaa'. After completing his talk on the bid'ah of the Asaa', he commenced the Khutbah.

In view of the ghulu' and emphasis being accorded to the asaa which is unrelated to the Jum'ah Khutbah, it remains a bid'ah on the basis of which all our Akaabir have shunned its use on the mimbar on the occasion of the Jum'ah Khutbah.

THE MASSIVE SIZE OF JANNAT

(Continued from page 20)

relation to this reality, even fiction ceases to be fiction and the reality of the distance seems 'fictitious' when in fact it is the truth testifying to the Qudrat of Allah Azza Wa Jal.

And above all, this furthest star of such vast dimensions is no where near to even the first Sama' (sky).

The stupendous size of these massive stars more than adequately answers the question on the size of Jannat. Beyond the furthest star visible in the most powerful telescope is only darkness. All and everything which the most powerful telescope makes visible are mere specks in the vast spanseless space created by

Allah Azza Wa Jal. And, all of these mind-boggling specimens of creation have been created by a simple pronouncement of "KUN!" (Be!) The Qur'aan Majeed states:

"When Allah intends to create anything, He only says: 'Kun!', and it comes into existence (instantaneously)."

THE SALE OF RIGHTS

Huqooq (rights) are not commodities which could be bought and sold. Copyrights, patency rights, etc., are not saleable commodities in terms of the Shariah. In this regard, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"The sale of *Huqooq* (rights) is meaningless (baseless – baatil). It is devoid of reality. *Huqooq* are not saleable commodities. *Huqooq* have no price. All of this (i.e. the arguments to substantiate the validity of the baseless sale of rights) is due to ignorance.

When ignorant people engage in such (baseless) exercises, it is not surprising. But when those who are supposedly learned indulge in such exercise, then it is truly surprising."

DEFECTIVE BIOGRAPHIES

Nowadays most biographies are corrupt. After the era of the Salaf considerable natural frailties have surfaced in all (*the ulama and buzrugs whose biographies are written*). Hon-

esty demands that even their frailties be recorded in their biographies. However, this is not done. Even the deficiencies are elevated to virtues by means of interpretations. They (the biographers) believe that if the deficiencies (of their

Buzrugs) are also mentioned, it will detract from their status. Therefore, they conceal these deficiencies.

In addition to this attitude being improper from the historical perspective, it is also false from the Deeni perspective. It is blatant deception. There is no need to conceal such facts (*the deficiencies*). Even if it is mentioned that on the basis of such deficiencies the buzrug is not qualified for being followed, then there is nothing improper in this. The deeds of the Ambiya (Alayhimus salaam) are emulated. The actions of the Ummati is not proof. Only Fatwa is *hujjat* (i.e. Fatwa based on the principles of the Shariah has the force of the Shariah). I detest such concealment.

THE LAA WAARITH

La-waarith is a person who dies leaving no heirs whatsoever. The estate of the La-waarith has to be distributed among the Fuqara. If the La-waarith has such poor relatives who are not heirs, then they enjoy a prior right. By virtue of their family links with the mayyit, the estate should be distributed among them. This distribution is not by way of inheritance, hence they cannot claim the estate although they enjoy a prior

right. They too are Fuqara. It is therefore, improper to distribute the estate to other Fuqara when the mayyit's own non-inheriting relatives are poor and destitute.

Among the non-inheriting relatives are step-mothers, Ridhai brothers and sisters (Ridhai brothers and sisters: The children of a woman who had breastfed another child. The ties of milk give rise to milk-brothers and sisters.), step-children, adopted children, the wife's relatives, etc.

MALFOOTHAAT OF MAULANA MASIHULLAH (RAHMATULLAHI ALAYH)

1. O wonderful, Taalib-e-Islaah, Taalib-e-Ilm, you are still not yet eager to offer five times Salaat with Jamaat and Takbeer-e-Ula!!!
2. You have read that, "Everyone will attain ranks in proportion to his actions". Then you studied Mishkaat Shareef, and the ten Hadeeth Kitaabs in Dorah Shareef (the final year in the Aalim Course) yet you are still not prompt with five times Salaat with consideration for Takbeer-e-Ula!!!
3. When certainty of something is known or its benefit is certain, or it is known to block harm then the question of not doing it does not arise.
4. There is certainty that passing a finger over a sharp instrument will cut the finger, whereas there is also the possibility of it not cutting. But the certitude of it cutting is so overwhelming that the thought does not arise of it not cutting.
5. All prohibitions of the Shariah – big or small – are because they are harmful, irrespective of being very harmful or less harmful. Abstention from all is necessary.
6. A slight danger left unattended grows to become a monster.
7. All Commandments of the Shariah are beneficial according to their respective stages. Thus, what is the meaning of discarding them?
8. The five daily Salaats in their respective times are commanded with utmost emphasis. Thus, what degree of care and importance should be attached to them!?

VILIFYING THE AIMMAH/FUQAHA

Molvi Abdullah Sahib informed me that Hadhrat

KASHF-E-QUBOOR

(Revelation of the Graves)

Someone asked about *kashf-e-quboor*. (This is an experience in which the conditions of the dead are seen. It is a doubtful experience).

Hadhrat said: "It is the effect of the power of the mind. This power could be used wherever one wishes. It is a futile exercise. There is no benefit in it, but people consider it a wonderful accomplishment while it is absolutely nothing. Sometimes the revelation is correct".

(Hadhrat Maulana Ashraf Ali Thanvi)

Gangohi stated: "Whoever wishes, should open the grave (a certain) of Molvi, and he will find his (the Molvi's) face turned away from the Qiblah." (Molvi Abul Hasan who was present on this occasion said): "I had personally heard Hadhrat Gangohi saying: 'Whoever criticizes the Aimmah, his face is turned

away from the Qiblah. I am seeing that his face has been turned away from the Qiblah."

Hadhrat Gangohi (rahmatullah alayh) had made these comments when news of the Molvi's death reached him.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE DARKNESS OF SIN

The darkness which develops on the heart as a consequence of sin is a special type of spiritual *zulmat* (darkness). Its effect is the creation of a disinclination for obedience. In contrast, the effect of *A'maal-e-Saalihah* is *Noor* (spiritual light). This is not a visible physical light. There is a variety of such *anwaar*. A particular kind of *noor* which is the product of *ibaadat* creates magnitude (*inshiraah*) and enthusiasm in the heart. The darkness and *raa'n* (corrosion) of sin develops on the spiritual heart.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE ATTRIBUTES OF THE INTELLIGENT

“Only the people of intelligence derive lesson (and take heed).

They (the people of intelligence) are those who fulfil the Pledge of Allah and they do not violate the Pledge.

They are those who join that which Allah commanded to be joined (i.e. they maintain family ties); they fear their Rabb And they fear a dreadful reckoning.

They are those who have Sabr (patience) seeking

the Pleasure of their Rabb; they establish Salaat and they spend (in His Path) secretly and publicly from that which We have provided for them, and they ward off evil with good. Indeed for them will be the successful outcome of the Hereafter.”
(Ar-Ra'd 20, 21, 22)

DEEDS MINUS IMAAN

Minus the Pivot of Imaan, deeds of virtue regardless of their worldly benefit, such as the relief and humanitarian projects of the kuffaar benefiting the suffering people, will have absolutely no value in the Akhirah.

Allah Ta'ala rewards them

in this world for their virtuous deeds. But in the Akhirah there will be nothing for them.

“Say (O Muhammad!): ‘Should we inform you of those whose (good) deeds are utterly destroyed? They are those whose efforts are destroyed in this worldly life whilst they think that they are Practicing virtuous deeds.

They are those (i.e. the kuffaar) who deny the Aayaat of their Rabb and in meeting Him. Thus, their deeds (good acts, humanitarian projects) are destroyed. Therefore no weight will be attached to them on the Day of Qiyaamah.”
(Al Kahaf, 103, 104, 105, 106)

PROBABILITIES OF KUFR AND IMAAN

People have misconstrued this ruling of the Fuqaha. It is highly erroneous to understand that if a person believes in only one aspect (belief/tenet) of Islam while also believing in 99 aspects of kufr, his Imaan is valid, and that despite the 99 beliefs of kufr his Imaan is not eliminated.

The meaning of the ruling of the Fuqaha is that if in an ambiguous statement there is a probability of Imaan although 99 aspects of this statement may be kufr, the ruling of kufr will not be given. *Takfeer* of the person will thus not be made. However, if the person makes a statement which is

categorically kufr, it shall not be interpreted otherwise. *Takfeer* will be the hukm.

(As an example of this hukm of one probability of Imaan, is a man's statement: ‘I don't know Allah Ta'ala. I know only my own nafs.’ While ostensibly this is a statement of kufr, it could be interpreted to mean otherwise, hence takfeer will not be made. However, if a man believes in all the fundamental articles of Imaan and practices all the A'maal of the Shariah, but at the same time he does not believe in the Finality of the Nubuwwat of (Rasulullah – sallallahu alayhi wasallam), such a person will be a confirmed kaafir. Takfeer of him is Waajib.)

THE LIMBS WILL TESTIFY

“The day when their tongues, hands and legs will testify against them regarding the actions they had perpetrated.”
(An-Noor, Aayat 24)

When the desire to sin develops, reflect on this Aayat as well as on the Presence of Allah Ta'ala. You are never alone. Your own limbs will testify against you. The evils committed with the eyes, hands, legs, heart, etc. will be proven by the evidence of your limbs. Therefore, before sinning, look at your hands, legs, tongue, etc. and reflect. You are never alone in the darkness where you sin.

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
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(Continued from page 11)

along with other things. Is it permissible for us to use the money we get from it for our own use? Should we sell our shares and use that money or should we give it to the deserving of Zakaat?

A. The income should be given to the poor. One should not remain a shareholder in the sugar/alcohol company. In fact, the shares in a donkey entity such as are all these companies are not permissible. The dividends they pay are riba which should be given to the poor.

Q. Regarding Fasting on Monday and Thursday in these two days, the committee of the mosque decided to delay the Maghrib Salaat after the Athaan, as is done in Ramadan. Is this correct?

A. Even in Ramadhaan, the delay in the Maghrib Salaat is excessive and not permissible.

The time allocated for feasting at the time of Iftaar is inordinate even during Ramadhaan. For the Monday and Thursday fasting there should be no delay. Those fasting are able to make iftaar with some dates while the Athaan is being called. The Maghrib Salaat should not be delayed to bloat the nafs of those engaging in the Masnoon fasts.

Q. Is it permissible to charge fees for visitors for sightseeing in a game reserve?

A. Fees may not be charged for merely visiting and sightseeing the game reserve. Fees for lahw / la'b (nonsense and futility) are haraam.

Q. Is it permissible to wear stitched sandals in Ihraam?

A. Are there sandals which are not stitched? All sandals are stitched. It is permissible to wear such sandals during Ihraam.

Q. A man gave his wife one

Talaaq Baa-in. After her Id-dat expired, they again married. If he again issues Talaaq, will the first Talaaq be taken into account?

A. Yes, the first Talaaq remains valid. Should he ever issue another two Talaaqs, then all three will become effective.

Q. Will Zakaat be discharged with fruit trees given to a Madrasah. The trees will be planted and the poor students will have the benefit of the fruit yield?

A. Zakaat will not be discharged by means of fruit trees if the trees will be planted in a Madrasah. If the plants are given to a poor person, then the Zakaat will be discharged.

Q. There are two Tabligh Jamaat groups. Which one should I join?

A. Do not join any one of the two opposing factions who have daggers in their hearts for each other.

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"VOICE of ISLAM"



Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

**"Whatever misfortune befalls you is the effect of what your hands have earned."
(Qur'aan)**

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NASEEHAT FOR THE ULAMA

Hadhrat Haatim Asam (rahmatullahi alayh) once, on his way to Hajj, passed through the city of Rai. Three hundred and twenty Sufis were accompanying him. A prominent and leading trader of the city, who was a devotee of the Fuqaraa and Masaakeen invited the entire group to be his guests. In the morning he said to Hadhrat Haatim: *"An Aalim, Faqeeh here is ill. I am going to visit him. Will you accompany me?"* Hadhrat Haatim said: *"Visiting the sick is an act of thawaab. Furthermore, to visit an Aalim, is ibaadat. I shall certainly go with you."*

The name of the Aalim was

Muhammad Bin Muqaatil. He was the Qaadhi of Rai. The entire group went to the house of the Qaadhi. On arrival there, Hadhrat Haatim observed a palatial mansion. It had a large ornamental door. Large and expensive curtains decorated the place. Seeing all the luxury and adornment of the mansion, Hadhrat Haatim was perplexed and astonished. He thought: *"O Allah! An Aalim and such pomp and splendour."*

When permission for admission was obtained, he was even more surprised at the splendour and glitter of the interior of the mansion. When he came into the presence of the Qaadhi, he ob-

served the extreme luxury of the carpets and the bed on which the Qaadhi was resting. At the head-side a servant was standing with a fan in his hand.

The trader on reaching the Qaadhi's presence, sat down. But Hadhrat Haatim remained standing. Qaadhi Ibn Muqaatil indicated to Hadhrat Haatim to sit down. However, he remained standing. The Qaadhi said: *"Perhaps you have a need?"*

Hadhrat Haatim said: *"I wish to enquire about a mas'alah."*

The Qaadhi responded: *"Ask!"*

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Hadhrat Fudhail Bin Iyaadh

There are some very interesting episodes and anecdotes in the pre-reformatory life of Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh). Fudhail bin Iyaadh rahmatullahi alayh lived in the Tab-e-Taabieen era. There are three Golden Eras of Islam; known as the Khairul Quroon, about which Rasulullah (Sallallahu

alayhi wasallam) said:

"Honour my Sahaabah, for verily, they are your noblest; then those adjacent to them (Taabieen); then those adjacent to them (Tab-e-Taabieen). Thereafter falsehood will become manifest."

Before his reformation, Fudhail bin Iyaadh

(Rahmatullahi alayh) was the leader of a band of highway robbers who used to waylay and loot caravans. Once a caravan was about to enter and pass through the boundaries of his 'territory'. A merchant, who had a bag full of gold coins, thought of a way of concealing his treasure. There-

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Q. Please clarify for me. When I studied dressmaking, my teacher had told us that if we wish to sew something that is being sold in a store and if we struggle with the pattern drafting then we should purchase the garment, make our pattern draft and return the garment. She had told us this would be especially useful for drafting difficult patterns and children's clothes.

This however didn't sit well with me at the time. Would my teacher's advice be halaal to implement?

A. It is haraam deception. If the intention is to use the dress to merely make a pattern, then to return it, then it is not permissible. Your teacher's advice is haraam.

Q. The only relatives of the deceased are his wife, 2 brother's sons (nephews) and one brother's daughter (niece). How will his estate be distributed?

A. The wife's share is 25%. The nephew's share is 75%. The niece does not inherit in this case.

Q. I am a revert. I have no Muslim relatives. How would my estate be distributed?

A. You should prepare a Will. Bequeath your estate to Islamic charities or to specific Muslims of your choice.

Q. A Christian embraced Islam. However, he is not keen to adopt a Muslim name. A sheikh says that it is not necessary to have a Muslim name. Should he adopt a Muslim name?

A. A Muslim must have a Muslim name. Loving a kaafir

THE THEORY OF IBLEES

QUESTION

The theory of evolution – of man having evolved from some monkey – is being taught in all so-called 'islamic schools'. Muslim teachers are teaching it to Muslim children without even commenting on its evil and conflict with the Qur'aan. A booklet, Evolution Dissolution, discusses the fallacy of Darwin's theory. What is your opinion on this book?

ANSWER

The booklet you refer to only explains the fallacy of this evil, kufr baboonic conjecture as has been rejected and scientifically refuted by kuffaar scientists themselves. It is a very concise statement of the arguments presented by the kuffaar scientists in refutation of their baboon theory.

Although the author is a Muslim, nothing of Islam is mentioned in his writing. From the Islamic perspective

it is Waajib to state the danger for the Imaan of the children which the kufr 'life sciences' constitute. It is Waajib to state that the teachers who teach this glaring kufr shaitani theory, not only eviscerate their Imaan, but in fact destroy and lose their Imaan.

The booklet does not portray the attitude and stance of Islam towards the theory of Iblees. It is imperative for Muslims to know that the baboon theory is KUFR. It is haraam to teach it. It is haraam to indoctrinate Muslim children with this satanic kufr ape stupidity. It is not sufficient to only proffer views of kuffaar scientists who refute the validity of Darwin's baboon theory. The Muslim pupils, the teachers and the so-called 'islamic' devil's schools should be told that they are all in the cauldron of KUFR with their embrace of this indoctrination of shaitaan.

name indicates defective Imaan. The sheikh is stupid. The person changes his religion, but is reluctant to change his/her name!

Q. In our Musjid, the 40 du-
rood are recited loudly in con-
gregation. Is this practice
Sunnat?

A. The practice is bid'ah. It is not permissible.

Q. The deceased is survived
by his wife, one daughter and
two maternal uncles. How
should his estate be distribut-

ed?

A. The heirs are only the daughter and the wife. The maternal uncles do not inherit in this case. The wife receives 12.5% and the balance of 87.5% is for the daughter.

Q. Here in Ghana the musal-
lis make the Salaam after the
Imaam has completed both
Salaams. Is this correct?

A. According to the Maaliki Math-hab, it is correct to make Salaam after the Imaam has completed both Salaams. The

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people in Ghana are Maalikis.

Q. A Mufti says that we should not say Jamaat Khaanah because Agakhaanis use this term for their places of prayers. He says that we should say Musallah. Is this right?

A. The Agakhaanis also say 'Allah', and they also use many terms which we use. It does not mean that we have to abandon saying 'Allah' because Aghakhaanis also say so. The word, Jamaat Khaanah is established in our community since time immemorial.

Q. A person is entitled to accept Zakaat. Can a R2 million house be bought for him?

A. The primary objective of Zakaat is the Fuqara, not to buy luxuries. Zakaat may not be used to buy the R2 million house.

Q. Butcheries in Gauteng are now also selling zebra meat. Is zebra meat halaal? Recently Maulana Qamruz Zamaan, the khalifah of Shah Wasiyullah was invited. Zebra meat was also served. Is horsemeat halaal?

A. Zebra meat is halaal. Since it is not meat which we consume, people should be informed when they serve zebra or horse-meat. It will be deception to serve zebra meat when people are under the impression that they are consuming mutton or beef. Horsemeat is halaal. In places like Kazakhstan horsemeat is like mutton is for us.

Q. Do eye drops break the fast?

A. Eye drops applied to the eyes do not break the fast.

CAN A MALE BECOME A FEMALE?

Question: A man undergoes a complete sex-change. Medically he is transformed into a female although he was born a male. Shall such a person who has been completely transformed into a female be classified a woman by the Shariah? Will the laws pertaining to females ap-

ply?

Answer: This shaitaan remains a male in terms of the Shariah. The artificial change effected by the satanic medical process does not change the designation Allah Ta'ala had decreed for the person. All the rules of males remain applicable to this person.

Q. The deceased is survived by his wife, 2 sons, 1 daughter and 2 maternal aunts. How should his estate be distributed?

A. At the time of his death, his only heirs were his wife, 2 sons and 1 daughter. His estate should be distributed as follows:

Wife 12.5% (one eighth). The balance has to be divided into five shares. Each son receives two shares and the daughter one share. The aunts do not inherit.

Q. A few years ago my wife loaned me some krugerrands. I want to repay the loan now. What value is to be taken?

A. You have to pay her with gold coins or with the current value of the gold coins.

Q. Is it sufficient for the mahram of a woman on a journey to be baaligh?

A. No, it is not sufficient. The mahram of a woman on a journey must be a mature adult who is not a faasiq. Merely being baaligh is not sufficient.

Q. In Kazakhstan horsemeat is consumed in abundance. They even make qur'baani of

horses. Is the qur'baani valid?

A. Although horse is halaal, it does not follow that Qur'baani of horses is permissible just as zebra and giraffe are halaal, but their qur'baani is not valid.

Q. Is it permissible to open a banking account with the intention to use the interest for paying taxes?

A. Although it is permissible to pay taxes with interest, it is not permissible to open a banking account with the intention of earning interest regardless of the purpose being permissible. One may not gamble with the intention of paying tax with the haraam proceeds.

Q. I consumed an intoxicant and was intoxicated. I have repented sincerely. Can I be the imaam in a jamaat khaanah? The people ask me to lead them.

A. If there is no other person to be the Imaam, then you may lead the Salaat. Do not go forward if there is someone else to take the position of imamate.

Q. If I perform Salaat behind an imam who is beardless,

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should it be repeated?

A. Salaat behind a faasiq imam is valid. However, those who appoint the faasiq to lead the Salaat are guilty of a ka-beerah sin.

Q. *Usually after the Nikah ceremony in the Musjid, people shake hands, embrace and engage in loud talk and laughter inside the Musjid. The sanctity of the Musjid is not being observed. Is such conduct permissible in the Musjid?*

A. Among the signs of Qiyaamah mentioned by Rasulullah (Sallallahu alayhi wasallam) is that "Voices will be raised in the Musaajid.". This evil is prevalent in all the Musaajid and it is not restricted to after Nikah ceremonies although the sin is magnified on Nikah occasions.

We have advised Muslims perhaps a 'million' times of this evil. But a carrion consuming community's brains are indurate and their hearts are inveterately corrupt, hence they refuse to understand. The words of the Qur'aan Majeed and the Ahaadith of Rasulullah (Sallallahu alayhi wasallam) have no effect on the spiritually putrefied hearts of Muslims.

Q. *We received our inheritance money 5 years after the demise of our father. Do we have to pay Zakaat for the past five years?*

A. Zakaat will be paid on the inheritance money only when the heirs take possession of it. The heirs have to pay Zakaat on their inheritance after taking possession, not for the past years in which the executors

INGESTING FIRE BY DECEPTION

Question

"One car dealer here in lenz tells me that an auto electrician tells him he is so busy. When asked with what exactly, he says turning back mileage on dealers cars. He does about 6 a day. He charges R 1000 to turn back mileage on one car. What is the state of his earnings?"

A. This unfortunate chap is ingesting the Fire of Jahan-nam into his body. He devours haraam and feeds his family haraam. Rasulullah (Sallallahu alayhi wasallam) said that the Fire of Jahan-

nam is most deserving for consuming a body nourished with haraam.

Either the crook is bereft of Imaan or his Imaan dangles by a thread. He has absolutely no Imaani conscience, and likewise are these scoundrel dealers. Ill-gotten wealth is always extracted and destroyed by Allah Ta'ala in different ways. Whatever is earned by haraam, will be eliminated by haraam ways while the punishment in the Hereafter is a separate issue.

had committed the capital crime and sin of not having finalized the estate.

Q. *I have taken many photos of people and have them in an album. I have now made Taubah. What else should I do to be forgiven?*

A. Before verbal Taubah is made, the photos must be compulsorily destroyed. Without destroying the photos, Taubah will not be valid.

Q. *My cousin's husband is gone to Palestine with the jamaat for 40 days. His wife is not well and she's almost a month now in hospital. When he left she was already in hospital. Please explain in light of the shariah if it's correct or not for him to leave his sick wife in hospital and go for 40 days with the jamaat?*

A. We think that we must have explained a 'million' times of all the haraam and ghulu' of the tabligh jamaat.

They have no concern for the Shariah. Whatever shaitaaniyat is inspired in them, they act accordingly. These juhala perpetrate haraam and halaalaze haraam under Deeni guise. From another angle, they are like SANHA and the MJC who halaalaze carrion. For them their specific 'tablighi' methodology overrides the Ahkaam of the Shariah. Wholesale debauchery of the Ahkaam of the Shariah is 'permissible' for them for the sake of their 'tablighi' jaunts, hence brutal violation of the huqooq (rights) of the wife and others is tolerable, acceptable and even meritorious according to these tablighi miscreants.

Q. *The deceased is survived by his wife, one daughter, 3 sisters and paternal cousins. How should his estate be distributed?*

A. His wife's share is 12.5%. The daughter receives 50%

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and each sister 12.5%. The paternal cousins do not inherit in this case.

Q. A wife demands that her husband buys her a house. She says it is for her security when the husband dies. Should he buy her a house?

A. It is permissible for a wife to ask her husband to buy a house for her. However, in many cases we have seen that long before the death of her husband, the marriage ends in divorce and she kicks her now ex-husband out of the house.

Her idea of what will happen to her after the death of her husband is the effect of weakness of Imaan. She does not believe in the Razzaaqiyat of Allah Ta'ala, hence her unfounded fears. It is not her husband who is feeding her. He is only the medium. Her rizq comes from Allah Ta'ala.

It is not wise to buy a house for the wife despite its permissibility. What guarantee does she have regarding her death? She may die before her husband.

The right granted to a wife by Allah Ta'ala is the right of a separate house/apartment during her life time. She has no such right after the demise of her husband, and it is imperative for Muslims to be contented with the decrees of Allah Ta'ala. They should not make kufr attempts to outclass Allah Ta'ala with their own figments of need. If there had been such a need as expressed in the question, Allah Ta'ala would have decreed such a provision.

Q. Is it incumbent to give a wife a monthly allowance?

KUFR GHULU' OF A TABLIGHI

Question

A person mentioned in an informal talk that if we look at those Ambiya (alayhimus salaam) whose wives were not involved in the dawat then we see that their dawat was not as effective as those whose wives were involved. Then he mentioned the example of Nuh (alayhis salaam) and said that 950 years, yet only 80-85 accepted the message, whilst Nabi's (sallallahu alayhi wa sallam) beloved wife Hazrat Khadija (radhiyallahu anha) accepted the message, and that's why such a large amount accepted the message. Is this an appropriate appraisal of the efforts of the Ambiya (Alayhimus salaam)?

Answer

The person should renew his Imaan. He has disparaged the Ambiya and by implication has cast aspersion on the Hukm of Allah Ta'ala. Imaan and Kufr have been decreed in the Realm of Azal (Eternity), and this was announced by Allah Ta'ala on the 'Alastu bi Rabbikum?' in Jannat. The number of converts gained by a Nabi was definitely not the effect of his da'wat and effort. It was the effect of the decree of Allah

Ta'ala Who guides whomever He wills.

It is only one of the moron tablighis who has the temerity to excrete such kufr from his mouth. From whence did the jaahil dig out that it is a principle that the effectiveness of the da'wat of the Ambiya (Alayhis salaam) was reliant on their wives? This miserable jaahil should hasten with Taubah and renew his Imaan before Maut claims him.

The wives of all the Ambiya, with a few exceptions, accepted Islam just as Hadhrat Khadijah (Radhiyallahu anha) had accepted Islam. But their acceptance is not the cause for the number of followers a Nabi gained. Hidaayat is the prerogative of Allah Ta'ala. Hadhrat Khadija's acceptance of Islam is not 'da'wat'. It is a pure act of accepting Islam.

The jaahil tablighi who disgorged this kufr simply follows in the footsteps of the tablighi Molvi Sa'd who has a penchant of disparaging the Ambiya. They vomit up such RUBBISH because they have no valid Shar'i daleel for their peculiar methodology of fake 'tabligh'. Their split and deplorable mutual hostility are the effects of their kufr ghulu'.

A. A monthly allowance for the wife is not Waajib. Her nafqah (maintenance) is Waajib. Nevertheless, the Akaabir Ulama, especially Hadhrat Thanvi (Rahmatullah

alayh) emphasized the moral need to give her an allowance. This is to keep her happy.

Q. Is it obligatory for a man to take care of his father-in-law?

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A. If the father-in-law has no one to take care of him, then this obligation devolves on the son-in-law.

Q. *The mahr money of my wife was stolen from our home. Do I have to replace it?*

A. If the mahr was lost/stolen before your wife took possession of it, then you have to replace it.

Q. *For certifying fund-collectors, some Madaaris charge 100 rupees. They issue a certificate to authenticate the fund-collector. Is this charge permissible?*

A. The certificates are generally fake. The Madaaris who issue such papers and charge fees for it are guilty of khiyaanat. It is haraam to charge fees for even a genuine certificate of recommendation. It is a practice of kuffaar lawyers. It does not cost Rs.100 to write out a few lines. The justification for charging this amount is baseless. It is a haraam money-making process. Even if the collector is a bogus, for the sake of the fee they will issue a certificate.

Q. *A person is addicted to watching pornography. Does he remain a Muslim?*

A. Watching any immoral video and the like is fisq/fujoor. As long as the person accepts that his act of watching is sinful, it will not be kufr. But his Imaan dangles on a thread.

Q. *What is the status of a person who rejects polygamy or who criticizes it?*

A. Rejecting or criticizing polygamy is kufr. He becomes a kaafir.

Q. *A person wants to make*

KITAABS OF THE LIBERALS

Q. *Most Dārul Iftās teach Uṣūl al-Iftā' wa Ādābuhu by Mufti Taqi Sahib alongside Sharḥ 'Uqūd Rasm al-Muftī. Is it acceptable to study the book Uṣūl al-Iftā' wa Ādābuhu by Mufti Taqi Sahib, as long as one does not agree with his bāṭil positions and does not become influenced or overawed?*

A. Mufti Taqi is a liberal who is adept in mutilating the Ahkaam of the Shariah for accommodation in the western lifestyle. That is why he is so fully trapped in riba banks and halaalizing pictography with fanciful corrupt arguments which even laymen can understand to be *khuraafaat* (nonsensical). His strong in-

clination towards liberalism which even legalizes fisq renders him *persona non grata*.

For correct understanding of *Ilm-e-Deen* textual knowledge is not sufficient. Barkat is a necessary requisite since *Ilm* is a *Noor* from Allah Ta'ala.

It is best to abstain from studying Mufti Taqi's kitaab. Furthermore, it is indeed lamentable that when the Kutub of illustrious Ulama and Akaabir are available, the kitaab of a liberal Molvi of our age should be included in the syllabus. This indicates the deficiency of the *Aql* of the Ulama of our era.

his property waqf for a Madrasah. Can he stipulate that as long as he is alive he will take the rent for himself?

A. The condition is valid. During his lifetime he or anyone mentioned by him may utilize the benefits of the apartment.

Q. *Is it permissible to give a bouquet of artificial flowers to the bride on her wedding day?*

A. A bouquet of flowers whether real or artificial for the bride on the day of Nikah is not permissible. It is a custom of the kuffaar.

Q. *Due to haidh, a woman in Madinah cancels her intention of going to Makkah for Umrah. She goes to Jeddah from whence she will depart*

for her country. In Jeddah she was informed that she may go to Makkah to visit without Ihraam. Is this correct?

A. When leaving Madinah, she should not have the intention to go to Makkah. She should proceed straight to Jeddah. If in Jeddah she decides to visit Makkah, not for Umrah, then she may go without Ihraam.

Q. *Is it permissible to take the oath of allegiance for Canadian citizenship?*

A. A foreigner should not apply for citizenship if he has to submit to the haraam/kufr oath of allegiance.

Q. *A non-Muslim embraced Islam. While he was a non-*

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Muslim he dealt in wine and pork. Can he now use that money for himself? Is the money halaal for him?

A. The money he earned by selling wine/pork whilst he was a non-Muslim, is halaal for him after having accepted Islam.

Q. Is it permissible to attend a Salaah party for my 7 year old niece?

A. A 'salaah party' is an inspiration of shaitaan. It is a party of Iblees. When functions are being organized to celebrate a 7 year old girl performing Salaat, then make preparations for the advent of Qiyaamah. Never attend such a haraam party.

Q. One heir wants to purchase the shares of the other heirs in a property. The other heirs are keen to sell to him. What value should be considered?

A. There is no value to act as the determinant or to be considered. The buyer and the sellers should agree on a price. It may be any price. However, if female heirs are involved or if a male heir has no proper understanding of the value of the property, then it is incumbent to apprise them of the current value of the property, and what their respective shares would be if the property is sold. Then they may make their own decision. They may sell at any value even if it is substantially less or more than current value.

Q. I was the Imaam in a Jamaat Khaanah. I misappropriated some trust funds. I have made sincere Taubah

ZULM AND JAHL OF TABLIGHIS

QUESTION

Just look at the circumstances of this girl. Her father and the Tablighis elders should be ashamed of themselves. Her mother and younger sister are down with Dengue. Her elder brother had a surgery. No one to earn, and in these circumstances, she is the only one, 19 years old going from house to house teaching Nazirah and earning while the shameless father is on forty days tabligh. She is even forced to do the grocery buying from shops.

All her life her mother worked as a maid. Now she can no longer work. But these Tablighis think they are getting Ajre Azeem (great reward), doing their kind of tabligh while the young girl changes two public buses daily to go out to earn. Is this what their tabligh teaches them?

ANSWER

Yes, this is in fact what their 'tabligh' teaches them. It teaches them to become reckless in forcing their methodology regardless of violating

the huqooq of others and of the Shariah. They therefore lack responsibility. For the sake of their methodology they cannot care about the Shariah.

The example of this girl is a cruel indictment on them. It is not an isolated example. Display of such irresponsibility, injustice and heartlessness are believed to be acts of reward. Shaitaan has indeed deceived them into believing that violation of the limits of the Shariah is rewardable in what they term 'the path of Allah.' But the true Path of Allah has *hudood* (limits) about which the Qur'aan Majeed states:

"These (the Ahkaam of the Shariah) are the limits of Allah. Whoever violates these limits, verily he has oppressed himself (with sin)."

The Tablighis always seek to obfuscate Muslims by misinterpreting the Aayaat and Ahaadith which specifically refer to Qitaal/Jihaad Fee Sa-beelillaah. They seek substantiation for their peculiar methodology on the basis of the Jihaad Aayaat and Ahaadith.

(Continued on page 8)

and have repaid the money. Is it permissible for me to be reinstated as Imaam?

A. Since you have made sincere Taubah and since you are repaying the money or have repaid it, you may be appointed as Imaam.

Q. The husband did not pay

the mahr nor was mahr mentioned at the Nikah. Is the Nikah valid?

A. Nikah without mahr is valid. Nevertheless, paying the mahr remains compulsory.

Q. Does a person who abstains from Salaat become a kaafir?

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A. While missing Salaat is exceptionally evil and sinful, he does not become a kaafir if he does not deny the compulsory (Fardh) status of Islam. One who intentionally abandons/neglects Salaat is like a kaafir, not a kaafir, as long as he does not deny the obligation of Salaat.

Q. *A woman had deserted her husband. She lived alone elsewhere for 8 years. In all this time there was no contact with her husband. Now the husband has given her Talaq. Is Iddat still necessary?*

A. Regardless of 8 year separation, Iddat is still Waajib. The Iddat consists of three haidh cycles.

Q. *Instead of performing Tahyatul Musjid, is it permissible to engage in Tilaawat of the Qur'aan and in Thikr?*

A. The two raka'ts Tahyatul Musjid are thousands of time superior and of greater merit than your personal thikr. It is incumbent to first perform this Salaat, then engage in your personal thikr. You should not accord preference to your personal act over a Sunnat ibaadat.

Q. *The only surviving relatives of the deceased are 2 sisters, 5 nephews (brother's sons) and 5 nieces (brother's daughters). How should the estate be distributed?*

A. The estate must be distributed as follows: Each of the 2 sisters receive one third. The remaining third will be for the 5 nephews to share equally. The others will not inherit in this case.

Q. *Can sons be the executors*

ZULM AND JAHL OF TABLIGHIS

(Continued from page 7)

dith, but this is palpably baseless and constitute haraam interpolation (tahreef) of the Nusoos.

Although they utilize these Aayaat and Ahaadith to extravagagate condonation for their methodology, they will ignore anything in these Nusoos which conflicts with their *nafsaani* interpretation. It is mentioned in the Hadith that when a young man came forward to join in a Jihad campaign *Fi Sabeelillah*, Rasulullah (Sallallahu alayhi wasallam) refused to accept him. Nabi (Sallallahu alayhi wasallam) commanded him to remain in the service of his aged mother, for that was his 'Jihad Fi Sabeelillah'.

Since this is chagrin for the tablighis, they totally ignore it and lure even

women out of their homes to participate in their crooked understanding of 'Fi Sabeelillah'. They remain dumb, deaf and blind to the circumstances of people. Thus, for them it is '*fi sabeelillah*' to ensnare a man into their 'tablighi' net even if the womenfolk have to suffer at home. The example of the 19 year old girl is not an isolated one. This evil is endemic in the tablighis.

Tablighis are *zaalimeen*! They commit *zulm* on the Shariat, *zulm* on their families and *zulm* on themselves. Then they believe that all of this compound *zulm* is in the path of Allah, hence they labour in the self-deception of '*ajr-e-azeem*' (great reward). May Allah Ta'al save us from such compound jahaalat.

of their mother's Will?

A. Sons may be executors of the will of their mother.

Q. *When our mother died, her only relatives were 2 sons and one daughter. How should her estate be distributed?*

A. Your mother's heirs are only her 2 sons and one daughter. When she died she had no husband and no parents, hence only her daughter and 2 sons inherit her estate. Her assets must be divided into five shares. Each son receives two shares and the daughter one share.

Q. *The only son of the de-*

ceased had become a murtad. When he heard of the distribution of his father's estate & flat, he embraced Islam. Will he inherit?

A. Since he was 'dead' at the time of the demise of his father, he does not inherit. His 'resurrection' after the death of his father makes no difference. He will not inherit. At the time of his father's death, he was a murtad, hence he is not an heir. His subsequent return to Islam even if sincere does not instate him as an heir.

It is haraam to give the flat to the evil murtad. Never is it permissible. Sell the flat and

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get a smaller one for yourself.

Q. A molvi/sheikh granted a woman a faskh without there having been a hearing. The husband was not called to a hearing. Is the faskh valid?

A. The 'faskh' granted without following the proper Shar'i process is not valid. It is necessary for the husband to be called to the hearing. Issuing a 'faskh' merely on the basis of what the wife says is not valid. The nikah remains valid.

Q. My aged brother is very ill. He lives alone in his flat. He requires constant care. The family therefore feels that it is better to move him to a care-centre where he will be looked after. However, by brother refuses. Can the family move him to the care-centre against his wishes?

A. Your brother may not be moved to a place without his own free will. It will be zulm. It is Waajib on the family to arrange for his care at the place where he is living.

SILENT DUA

"Supplicate (make dua/call) on your Rabb with humility and silently."
(Qur'aan).

"Remember when he (Zakariyya) called His Rabb (with) a silent dua."
(Qur'aan)

Loud, congregational duas are nugatory of humility and in conflict with the command of Allah Ta'ala. Such ostentatious dua is bid'ah.

Q. I have purchased a property. A Hindu name is inscribed on the property. Is it necessary to have it removed?

A. It is Waajib to change the name of shirk.

Q. My deceased father had a five year lease with his tenant. We, the heirs, require the premises. The lease expires only after about three years.

A. The lease in fact terminated with the death of your father. In terms of the Shariah, a lease cannot be transferred after one's death. You are therefore under no obligation to abide by the lease.

Q. I have rented a house. The interior is in bad condition. Whose responsibility is it to fix the house? If I do the renovations, can I claim payment from the landlord?

A. The responsibility of repairing the outside of the house (roof and the like) to make it habitable devolves on the owner/landlord.

Fixing the items inside is not incumbent on the owner. If the tenant is not satisfied, he should vacate. If he spends money to do repairs, he cannot later demand payment from the owner. Only if there is an agreement with the owner, will he be able to ask for payment for the expenses he had incurred. Without such an agreement, he has no right to demand payment for having upgraded the house.

Q. A Shaafi' moulana/sheikh in Cape Town told me that a nikah which is witnessed by one male and one female is valid. Is this correct?

A. The chap who informed you of this nonsense is a jaahil (moron). According to the Shaafi' Math-hab even if there are a hundred females witnessing the Nikah with one male witness, the Nikah will not be valid. Female witnesses are not valid according to the Shaafi' Math-hab.

Q. Is it permissible to remove a life-supporting machine from a patient?

A. If on removal of the machine the patient gasps for breath, then it will not be permissible to unplug it. It will then be tantamount to murder. However, if there is no reaction by the patient on switching off the machine, then it is permissible to remove it.

Q. Is the CPR medical treatment compulsory?

A. CPR is a method of medical treatment. It cannot prevent death as the atheists believe. It is not Waajib. It is permissible just as any other medical treatment is permissible.

Q. Is it permissible for one person to recite the Jumuah khutbah and for another person to perform the Salaat?

A. It is permissible to have two persons on Jumuah, one for the Khutbah and one for the Namaaz.

Q. Is it part of the Sunnah for a bayaan to be given when a nikah is performed. At our place, it has become compulsory.

A. A Nikah has no relationship with a bayaan. No one is required to sit for the bayaan given on the occasion of a nikah. At your place, the bayaan

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on the nikah occasion is bid'ah.

Q. Salaat was made obligatory on the Night of Mi'raaj. Was there any Salaat before this time? Did the other Ambiyaa perform Salaat?

A. Before Salaat became five times Fardh, the Muslims would perform two raka'ts in the morning and two raka'ts in the evening.

Yes, all the Ambiya performed Salaat but with some difference. Their Salaat was not exactly the same as our Salaat.

Q. Which Aayat of the Qur'aan should be inscribed above the Mihraab of the Musjid?

A. The Mihraab and the entire Qiblah wall should remain blank. Nothing should be inscribed on the Qiblah wall and the Mihraab.

Q. We are several heirs who have inherited a property complex. Can we arrange among ourselves to divide the property by agreement?

A. Since the property is the subject of inheritance, it is essential to first physically demarcate the sections of each heir in terms of their respective shares of inheritance. Once every heir has taken possession of his/her share, he/she may then arrange with the others in whatever way is acceptable.

Q. A person wanted to hire a house from me. He paid a deposit to secure the house for him. However, before the date of occupation he wants to cancel the agreement. Is it permissible to refuse refunding the deposit? There were others who also wanted to hire the house while it was unoccupied.

A. According to the Shariah, the deposit is not forfeited. You have to refund the deposit regardless of the person not honouring his promise of taking the apartment.

Q. Is it permissible to stipulate in a hiring lease that if the rent is paid on the first of every month, the tenant will receive a discount of \$100?

A. It is not permissible to add as a condition that you will give them a discount of \$100 if they pay on the first of the month. Once you stipulate it as a condition, then the discount becomes binding. The tenant will then demand it. This too is riba. You should merely fix the rent without mentioning discount. If they pay on the first, you may then give them the discount if you so wish. But it must not be fixed as a condition which they can demand.

Q. Some liberal women say that the Hadith mentioning that a perfumed woman who passes by a gathering is an 'adulteress', has a metaphorical meaning? Is this correct?

A. Ask the moron women what do they mean by the meaning of the Hadith being 'metaphorical'. They are plain stupid. They should first define their stupid interpretation, and state what they have understood. We shall then comment further, Insha-Allah.

Q. I had sincerely made Tau-bah and pledged to Allah Ta'ala not to commit the sin again. I again became the victim of my nafs and committed the same sin. What should I now do?

ALL WILL BE PUNISHED

Hadhrat Zainab (Radhiyallahu anha) said: "O Rasulullah! Shall we (the Ummah) be destroyed even if there are Saalihoon (Pious) among us?" Rasulullah (Sallallahu alayhi wasallam) answered: "Yes! When evil predominates."

This is what the Qur'aan Majeed states in this regard:

"Beware of such a Fitnah (Punishment) which will not befall only the transgressors among you."

All those molvis, sheikhs and buzrugs who seek refuge in the impregnable fortress of silence by way of their abstention from Amr Bil Ma'roof Nahy Anil Munkar when vice, fisq, fu-joor, bid'ah and kufr predominate in the Muslim community, will come within the grasp of the Chastisement of Allah Azza Wa Jal. Reminding those who abandon Amr Bil Ma'roof Nahy Anil Munkar, Allah Ta'ala says in the Qur'aan Majeed: "When they forgot the naseehat (advice) given to them, then We saved those who used to forbid evil and We seized with a terrible Punishment those who had transgressed because of their fisq."

(Al-A'raaf, Aayat 165)

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A. You should renew your Taubah. Again make Taubah. Never abandon Taubah. But at the time of Taubah be sincere and renew the pledge to abstain from sin.

Q. *My husband teaches young girls at a madrasah. The girls are from the ages of 7 to 11. I have discovered him having improper contact with some of the girls. Is it proper for him to teach at this madrasah?*

A. It is haraam for him to teach even 5 year old girls. Haraam contact with young girls is a disease in which most teachers are involved. The result of haraam is always misery. Nowadays the rules of the Shariah are frowned on by even molvis and so-called aalim-mahs. Then later they regret when they become trapped in filth.

The best is for your husband to resign from the haraam job. If he continues teaching the girls, the nafs and shaitaan will entrap him in greater acts of evil. It is better that he finds any other job than teaching girls.

Q. *Who has to pay the rates and maintenance expenses on an inheritance property? The estate has not yet been wounded.*

A. The rates, etc. on the property must be paid from the income of the properties. However, if the property was not hired out then the heirs have to pay the expenses in the proportions of their inheritance shares. The one who inherits 25% for example, has to pay

25% of the expenses. It is haraam to delay the winding up of the estate without valid reason. This is a major sin in which almost all people indulge.

Q. *The deceased had missed numerous Salaat. Is it incumbent for the heirs to discharge the Fidyah for his Salaat?*

A. If the deceased had made wasiyyat (bequest) to pay the Fidyah for his missed Salaat, then it will be Waajib to pay it from one third the value of his assets. If the Fidyah amount exceeds one third the value of the estate, then paying the excess is not Waajib. Nevertheless, the heirs may pay the excess from their own wealth.

If he had not made wasiyyat, then it will not be Waajib on the heirs to pay the Fidyah. Nevertheless, it will be best to pay it and to make dua for the maghfirat of the deceased. In this case, that is, when a wasiyyat was not made, the heirs may contribute whatever they can afford from their own wealth.

Q. *A liberal says: "The sunna (of Miswak) is fulfilled by brushing with any thing that does the job, and there is no special virtue associated with using wood. All of the religious and spiritual benefits mentioned by the ulama may be attained by using a regular toothbrush." Is this correct?*

A. The chap appears to be a bootlicker of the kuffaar, hence he gives preference to the toothbrush of the pork-eaters of the west. The thawaab of using the Miswak and its bene-

fits are acquirable ONLY by using a proper wooden Miswak. The Fuqaha state that when a Miswak is not available, then a course piece of cloth should be used. But the cloth is not an adequate substitute for the Miswak when the latter is available. Thus, when a Miswak is available, the virtues and benefits attached to it will not be acquired by using a western tooth brush. The chap's brains are convoluted with western kuffaar liberalism, hence he disgorged his rubbish opinion in conflict with the Sunnah.

Q. *A land was sold for X amount. The purchaser still owes 100,000 rupees which he is unable to pay. The property has not yet been transferred to him. The original owner now wants to sell the property. He can get double the price. He plans to sell it and return the first purchase amount to the first buyer who is owing 100,000 rupees. Will this be permissible?*

A. If the original buyer still owes 100,000 rupees and is unable to pay or refuses to pay, then the land may be sold to another person. From the purchase price may be deducted only the 100,000 he owes. The balance must be given to him (the original buyer). Even if the price is now ten times more, only 100,000 will be haalal for the original owner. The entire balance will be for the first buyer who is the actual owner of the land.

Q. *Is it necessary to disclose*

(Continued on page 24)

DIVERSION FROM THE QIBLAH

Question

I wish to clarify a few important points regarding the Qibla direction at our Musjid. This issue is not based solely on technological tools or instruments. Rather, it stems from our first-hand experience and understanding, having been students in the same building (on the same floor) when it was still functioning as a madressa. During that time, we always performed Salah in a slanted direction, which aligned with the correct Qibla.

When the madressa was converted into a Musjid, the Qibla was straightened out to allow for more musallees. However, our concern is that when the correct direction is known, it should not be compromised for convenience. This was a deliberate adjustment, and the deviation is visibly noticeable, even without the use of instruments, and those in control are fully

aware of the previous correct direction. The point that is contested is that despite awareness of the true direction, a wrongful direction is adopted for convenience. It was done purposefully.

Some senior Ulama have acknowledged the correctness of our concern and agree that the Qibla requires adjustment. However, out of respect for the seniority of the Moulana Sahib who is in charge and his position as our Ustadh, we find it difficult to approach him for the fear of annoying him. What is your advice? Is our Salaat valid?

Answer

Obviously, the Salaat will not be valid if knowingly the Qiblah is not faced. A diversion of not more than 45 degrees will not invalidate the Salaat.

Your understanding of respect for seniority and for

Ustaadhs is erroneous. Respect for seniors and Ustaadhs does not warrant abstention from respectfully and politely discussing the issue with your Ustaadh even if he happens to be the Qutub and greatest Allaamah of the age. If your Ustaadh will become annoyed if you raise the issue with him, it will be the evidence for his gross nafsaniyat. He then requires to concentrate on the Islaah of his nafs.

Seniority is not gauged on the basis of age. A senior Aalim, in addition to his Ilm is one who has a high standard of Taqwa. He is not annoyed when his errors and deficiencies are mentioned to him. If he is affronted, then he will be a jaahil regardless of his erudition in the sphere of textual knowledge.

Although it was improper for him to have diverted the original direction even within the parameters of the permitted 45 degrees, nevertheless the Salaat will be valid.

A FALSE LOVE

Rasulullah (Sallallahu alayhi wasallam) said: "Whoever is averse to my Sunnah is not of me." The claim of love for Rasulullah (Sallallahu alayhi wasallam) whilst being averse to any of his Sunnah practices is hollow and hypocritical. It is a verbal expression devoid of honesty.

It is not possible for a person who loves Rasulullah (Sallallahu alayhi wasallam) to shun or be averse to any of the Sunnah practices of our

Nabi (Sallallahu alayhi alayhi wasallam). The true lover of Rasulullah (Sallallahu alayhi wasallam) is not concerned about the Fiqhi classification of the Sunnah practices of Rasulullah (Sallallahu alayhi wasallam). It suffices for him that an act was the practice of Rasulullah (Sallallahu alayhi wasallam).

The one who abandons or abstains from any Sunnah act is an enemy of Rasulullah (Sallallahu alayhi wasallam) regardless of his claim of love.

THE GROUP OF SHAITAAN

"Verily shaitaan is your enemy. Therefore regard him to be your enemy. He calls only his group so that they become the companions

(inmates) of the Fire."
(Faatir, Aayat 6)

The participants in kufr interfaith gatherings and functions, liberal molvis and modernist zanaadaqah are all members of Hizbush Shaitaan (the Group of Shaitaan). Iblees invites them all to Jahannam.

NAJAAT – SALVATION

Hadhrat Uqba Bin Aamir (Radhiyallahu anhu) asked Rasulullah (Sallallahu alayhi wasallam) about the acquisition of Najaat (Salvation). Rasulullah (Sallallahu alayhi wasallam) said: "Control your tongue so that it does not harm you. Your home should confine you and shed tears over your sins."

Your home is your place of safety. Holidaying at some kuffaar resort is not for Muslims. It is exclu-

sively for the kuffaar. The Krugerpark, Plettenburg Bay resort, and other resorts and holiday jaunts and haunts to which Muslims rush all year round, are stepping stones leading to Jahannam. Bear this in mind. Don't wait for Maut to jolt you into reality.

Remain at home. Do not abandon your wife and children to go on a haraam fishing trip with your haraam friends.

REACHING ALLAH

A man asked a buzrug to teach him something which will benefit him. The buzrug said: *"Flee from people and dissociate from them. You will then meet Allah Ta'ala. Your union with Him will then be perfect."*

The man asked for more naseehat. The buzrug said: *"Take hold of Sidq (truth) and taqwa (piety); abandon ujub (vanity) and riyaa (show); be dominant over the nafs and its desires. You will then reach your goal."*

PLAIN HYPOCRISY

The Yahood and Nasaara claim to have love for Nabi Ibraaheem (Alayhis salaam) despite them being averse to his Deen of Islam. Refuting their claim, the Qur'aan Majeed states:

"It is only one who makes a

fool of himself who turns away from the Deen of Ibraaheem."
(Al-Baqarah, Aayat 130)

Even today, the Jews and Christians profess love for Nabi Ibraaheem (Abraham) - Alayhis salaam - whilst they

do not follow an iota of the Deen of Nabi Ibraaheem.

Similarly, is it the attitude of the vast majority of Muslims of this era. While they claim to love Rasulullah (Sallallahu alayhi wasallam), they are averse to his Sunnah and his Shariah.

IBRAAHEEM WAS NOT AN INTERFAITHER

"Why do you (Yahood and Nasaara) dispute about Ibraaheem whilst the Tauraah and Injeel were revealed only after him."
(Aal Imraan, Aayat 65)

"Ibraaheem was neither a Yahoodi nor a Nasraani. But he was a Haneef and a Muslim."
(Aal-e-Imraan, Aayat 67)

The interfaith plot of the Yahood and Nasaara has been schemed by the USA to ensnare the Muslim Ummah. They misuse the name of Nabi Ibraaheem (Alayhis salaam) for their satanic 'Abraham Accord' to hoodwink ignorant Muslims. Zindeeq molvis and sheikhs have been employed by the sinister agents of shaitaan via the intelligence agencies of USA to entrap Muslims in a bid to destroy Islam.

TAUBAH

A valid Taubah (Repentance) which attracts the Mercy of Allah is one which is followed by Islaah (moral reformation). In this regard, the Qur'aan states:

"Whoever among you who commits evil out of ignorance, then repents and reforms (himself), verily He is Most Forgiving, Most Merciful."
(Al-An'aam, Aayat 54)

A Muslim does not pre-plan sin. He sins in ignorance. He suddenly falls prey to the evil dictates of the nafs and the snare of shaitaan when he is neglectful of the Thikr of Allah Ta'ala. This is the meaning of the term "out of ignorance" mentioned in this Aayat.



NASEEHAT FOR THE ULAMA

(Continued from page 1)

Hadhrat Haatim: "First, sit up!"

The Qaadhi complied and sat respectfully.

Hadhrat Haatim:

"Where have you acquired your knowledge?"

Qaadhi: "I have acquired it from illustrious and reliable Thiqaat (authorities of the Deen)."

Hadhrat Haatim: "What are their names?"

Qaadhi: "The As-haab of Rasulullah (sallallahu alayhi wasallam)." The Qaadhi was a Tabi'ee.

Hadhrat Haatim: "From whom did the Sahaabah gain their knowledge?"

Qaadhi: "From Rasulullah (sallallahu alayhi wasallam)."

Hadhrat Haatim: "From who did Rasulullah (sallallahu alayhi wasallam) obtain his knowledge?"

Qaadhi: "From Jibraeel (alayhis salaam)."

Hadhrat Haatim: "And Jibraeel (alayhis salaam)?"

Qaadhi: "From Allah Ta'ala."

Hadhrat Haatim: "In that knowledge which Jibraeel (alayhis salaam) delivered to Rasulullah (sallallahu alayhi wasallam) from Allah Ta'ala, and which Rasulullah (sallallahu alayhi wasallam) delivered to the Sahaabah and they in turn to the Thiqaat who delivered it to you, did you see anywhere that a wealthy man enjoying pomp, splendour and possessing palatial mansions is a man of lofty status by Allah Ta'ala?"

Qaadhi: "No, I have not read this."

Hadhrat Haatim: "What then have you learnt?"

Qaadhi: "I have heard from my Shuyookh that a man who lives like a Zaahid on earth, yearns for the Aakhirah and befriends the Masaakeen, he, holds a very elevated rank by Allah Ta'ala."

Hadhrat Haatim: "Whom have you followed? Have you followed Nabi (sallallahu alayhi wasallam) and his Sahaabah or Fir'aun and Haamaan? O Ulama of evil practice! Ignorant people engrossed in the world go astray by looking at men like you and they comment: 'If an Aalim can live like this, then what wrong are we committing?'"

Hadhrat Haatim (rahmatullahi alayh) after delivering this reprimand and admonition departed. Qaadhi Ibn Muqaatil having heard this sharp rebuke became more ill.

Subhaanallah! After all, he (the Qaadhi) was among the Salf-e-Saaliheen. Even the wealthy and the rulers of that age were not inferior to the Zaahideen of our age.

In fact, the 'zaahideen' of our age are largely bogus. They suffer from the twin diseases of hubbud dunya (love of the world) and jah (desire for name and fame).



"HE IS BY THE GRAND ABODE"

Hadhrat Abu Ali Daqqaq (Rahmatullah alayh) narrated: "One day a Durwaish came to the khaanqah and requested a place of privacy where he could die. I made such an arrangement for him. He sat in a corner and engaged in the thikr of "Allaahu Allah". I concealed myself as I was eager to observe his actions. Whilst in

concealment, he said: "O Abu Ali Daqqaq, do not disturb me." I went away while he continued with his thikr until he died in that place. I sent some persons to attend to his ghusl and kafan.

However, they could not find him in the room. I was astonished and bewildered. I supplicated: "O Allah! You showed me such a man who died after I saw him. Now he has disappeared. Where is he?" A Voice

proclaimed: "Malakul Maut searched for him but could not find him. The Hours (Damsels) of Jannat searched for him, but could not find him. The Angels searched for him, but could not find him."

I supplicated: "O Allah! Where is he?" The response came: "He is by a grand abode by the Powerful Sovereign." (Surah Qamar, aayat 55)

VISITING CHURCHES & TEMPLES

Question: Is it permissible to visit a church, synagogue or temple for deriving lesson and to attack baatil?

Answer

It is not permissible to visit an evil place such as a temple, church or synagogue which are abodes of the shayaateen. These places of kufr and shirk are accursed - mal'oon and mabghoodh. In fact, it is not permissible to visit even lands such as the Dead Sea area for deriving lesson since these are abodes of Allah's Wrath and on which His Athaab had settled. The prohibition is clearly stated in the Hadith.

The idea of lesson and attacking baatil is the effect of ignorance. To criticize zina one does not have to enter a brothel. To criticize liquor and gambling one does not have to enter a bar and a casino.

Muslims are aware of the

evil and prohibition of kufr and shirk. Therefore the argument of deriving lesson is absolutely baseless and nafsaani. The Qur'aan Majeed states: "In fact, man has insight of himself even though he puts forth excuses." What is the lesson to be acquired by visiting a church? What is the manner for attacking baatil to be gained from a church? For 'attacking' baatil there is absolutely no need to contaminate one's soul in an abode of kufr and shirk.

Regarding visiting these accursed abodes, the following is stated in Shaami:

"It (church) is the abode of the shayaateen, hence performing Salaat in the temples of the kuffaar is forbidden.....Imaam Shaafi has explicitly stated that these are the abodes of the shayaateen....."

In Taatarkhaaniya it is mentioned: 'It is forbidden for

a Muslim to enter a synagogue and a church because these are the abodes of the shayaateen.'

Verily, the fatwa has been issued to inflict ta'zeer (whipping) on a Muslim who frequents a synagogue with the Yahood."

(Shaami)

It is forbidden (Makrooh Tahrimi) for a Muslim to enter a synagogue and a church. It is forbidden because it is the place of gathering of the shayaateen. The fatwa of ta'zeer has been issued for a Muslim who frequents a synagogue with the Yahood."

(Al-Bahrur Raaiq)

"It is Makrooh (Makrooh Tahrimi and forbidden) for a Muslim to enter a synagogue and a church because these are places for the gathering of shayaateen."

(Aalamghiri)

THE EVIL NAFS

Hadhrat Abu Bakr Said-laani (Rahmatullah alayh) said: "The lifestyle of a mureed kills the nafs and enlivens the heart. When the heart is alive, the nafs dies. It is not possible to be entirely emancipated from Nafs-e-Ammaarah. However, by the grace of Allah it is possible to be in control of it and to be

saved from its fangs. However, the aid of Allah can be acquired only by true trust in Him and by abandoning everyone and all things besides Him. Freedom from the prison of the Nafs is a wonderful bounty. The nafs is a great veil and barrier between Allah Ta'ala and the slave. Therefore, the *Haqeeqat* (Reality) becomes apparent only after the death of the nafs."

NUMEROUS SIGNS

"Numerous are the signs (of Allah) in the heavens and earth by which they pass and ignore"
(Yusuf, Aayat 105)

The Mu'min is supposed to have a discerning eye and an attentive mind. Every aspect of creation is a reminder of Allah Ta'ala. A mind in constant cognitive reflection saves the Mu'min from sin and futility.

THE SUFIS – THE TRUEST MUSLIMS

Envious people misinformed the Khalifah about the Sufiyaa. On account of their lack of understanding they interpreted the statements of the Sufiyaa as being heretical and kufr. The Khalifah ordered the execution of the Sufiyaa among whom were Hadhrat Junaid Baghdaadi and Sheikh Abul Hasan Noori (rahmatullahi alaihim). When it was time for the execution, Sheikh Abul Hasan Noori eagerly advanced to the executioner who enquired: “*Why did you step forward?*” Sheikh Noori said: “*So that my friend may live a few extra moments.*”

The astonished executioner thought: “*Who branded these people irreligious?*”

This information was relayed to the Khalifah, who at that

time was in session with his ministers. All present were full of surprise. The Qaadhi who was present said: “*Allow me to go to these people. I shall debate with them on masaa’il of the Deen. Their beliefs will then become manifest.*” The Khalifah consented.

When the Qaadhi came to the group of Sufis, he ordered one of them to come forward. Sheikh Noori stepped forward. After the Qaadhi posed several questions, Sheikh Noori first looked towards the right side, then to the left. He then lowered his head momentarily and satisfactorily answered all the questions. He added: “*There are some servants of Allah who stand with Allah and they speak with Allah.*”

Thereafter he gave a lengthy

lecture which reduced the Qaadhi to tears.

The Qaadhi asked: “*Why did you glance hither and thither?*” Sheikh Noori said: “*I was not aware of the answers to your questions. I therefore sought the aid of my companions on the right. They expressed their inability to answer. I then sought the aid of my companions of the left side. They were unable to answer. I then questioned my heart. My heart acquired the answers from Rabbul Izzat, hence I answered you.*”

The Qaadhi was bewildered. He sent word to the Khalifah: “*If these people are irreligious and zindeeq (a class of kuffaar), then on the surface of the earth there are no Muslims.*”

ABIDE BY FOUR ACTS

Hadhrat Shaazli (Rahmatullah alayh) said:

Abide by four things:

- (1) Do not take any kaafir as a friend nor take a Muslim as an enemy.
- (2) Eliminate the world from your heart.
- (3) Consider yourself to be among the dead.

(4) Testify to the Tauheed of Allah Ta’ala and the Risaalat of Rasulullah (Sallallahu alayhi wasallam).

Allah Ta’ala grants four things of the world and four things of the Hereafter to the one who abides by these four things:

The four things of the world:

1. Truthfulness in word

2. Sincerity in Ibaadat
3. Rizq in abundance
4. Safety from evil.

The four things of the Hereafter:

1. Maghfirat (Forgiveness)
2. Divine Proximity
3. Jannatul Firdaus
4. Attainment of the loftiest status.

SIN AND ITS HARMS

While sin does not invalidate *Zaahiri Tahaarat* (Wudhu and Ghusl), it does invalidate *Baatini Tahaarat* (Lustre of Imaan and its effects).

Sin creates darkness (*zulmat*) in the heart. It contaminates the *rooh* and reduces/eliminates enthusiasm for Ibaadat and obedience. Even a single glance at what Allah has made haraam, exercises a highly debilitating effect on the spiritual heart. Hadhrat

Ar-Roodbari (Rahmatullah alayh) said: “Disposition (one’s natural disposition or *tabiyat*) becomes diseased with haraam and mushtabah food, gazing at haraam, indulgence in sin, especially gheebat, evil company and submission to nafsani lusts.”

'TABLIGHI' SHAITAANIYAT

From Pakistan a Sister writes:

"It really saddens me that this young girl from a tablighi family comes to teach. Yesterday I asked her don't the tablighi elders take the circumstances of your house into consideration? She said they (i.e., the tablighis) say: 'Send your sons also for tabligh'. I mentioned that they also say: 'Bring your women also'. She said: 'Yes, exactly.'

What can she do with a sick mother and brother. All these years her mother was forced to work as a maid in a house. But now her health is really down and the father is out with the tablighi jamaat.

A friend told me its the same with her niece, when her husband comes back from the forty days *chilla* and realities of the family responsibility and daily tasks befall him, he is always in anger. Please comment." (End of the Sister's letter)

Comment

When *ikhlaas* is lacking,

which is the disease of these *ghaali* tablighis, then the Shariah – the Ahkaam of Allah Ta'ala – has no meaning for them. Then they insanely pursue their personal nafsaani objectives – their peculiar/weird methodology – having no regard for the commands of Allah Ta'ala.

The be all of their tabligh is to swell the number of the participants in their merry-making 'tablighi' jaunts. This evil of the tablighis has become grossly aggravated since the split of the Tabligh Jamaat into two opposing hostile factions, each one vying with the other in drunken pursuit of surpassing the opponent by means of numbers attending their respective *ijtimas* which have been reduced to corrupt merrymaking, camping, picnicking jaunts. They measure their success in terms of numbers.

Their lack of *ikhlaas* and *lillaahiyat* makes them oblivious of the *zulm* they commit on their womenfolk. The example you have mentioned is

not an isolated one. This type of *zulm* on females is endemic with tablighis. In the sphere of *Islaah-e-Nafs*, they are absolutely bankrupt. They exhibit their crass nafsaaniyat and shaitaaniyat in their mutual brawls and *goondagerry* (thuggery), all in the name and guise of the Deen. The elders have become *goondas* (thugs), hence *goondagerry* has become an '*amal*' of the Deen for them as long as the thuggery is perpetrated on the antagonist tablighis in the name of the Deen.

The poor girl has to slog outside the home to provide food for her ailing mother and others of the family, while the jaahil, zaalim moron tablighi father enjoys himself picnicking somewhere far from home in the guise of tabligh. Indeed, he practices shaitaani 'tabligh'. The Tabligh Jamaat has become a sure sign of *Qiyaamah*. It is pursuing the *dunya* with the *amal* of the *Aakhirat*, and this has been predicted by our Nabi (Sallallahu alayhi wasallam).

AMR BIL MA'ROOF IS WAAJIB

Among the seniors there are two classes. In the one class are those who are not Shaikhs (Murshids). The masses have scant regard for them.

Those who are Shaikhs (Murshids) are taken to be the leaders. Many people hold them in high esteem. However, they are the ones who are the most neglectful. They think that to take a *tasbeeh* in the

hand and sit is sufficient for them to reach Jannat. They do not bother about correcting anyone (that is, they abstain from *Amr Bil Ma'roof Nahyi Anil Munkar*). In fact, they labour under the impression that involvement with this obligation is nugatory of *Tasawwuf*. They believe that if a sheikh (murshid) engages in this obligation, he is struck off the list of *Mashaaikh* and dumped into the list of *Aalims* (that is, those *Ulama* who are not *khalifahs*

and *murshids*).

It staggers the imagination that nowadays one who does nothing, says nothing to anyone and is in the good books with everyone, is considered to be a *Buzrug*, otherwise not. In this regard they have fabricated a poem and attributed it to *Haafiz Shiraazi*. But nothing can be proof when it comes to the *Akhaam* of Allah Ta'ala. Thus, this poem is also no proof. In short, *Amr bil Ma'roof* is *Waaajib*."

TELEVISION, PHONES/COMPUTERS AND A STUPID DEDUCTION

Question

Someone deduced that it is permissible to keep a TV because smartphones and computers are not prohibited by the Shariah. Since the latter are simply advanced versions of the former in his opinion, he reasons that a regular television set would also fall within the ambit of permissibility. Is his deduction correct? If not, then is there any leeway to watch television if one merely wants to keep abreast of current events via the news channels?

Answer

His deduction is corrupt and baseless. The problem nowadays with these dunderhead characters is that they believe to be qualified to formulate Shar'i Ahkaam despite lacking in even the rudimentary requisites of Tahaarat, Salaat,

etc. His deduction is stupid.

Even if smartphones and computers are assumed to be permissible, these devices do not constitute daleel of the Shariah. For the permissibility of smartphones and computers the need is to structure the permissibility on the basis of Shar'i daleel. Smartphones and computers are not per se Shar'i dalaa-il. It is ludicrously stupid to argue that giraffe and zebra meat are halaal because beef is halaal. 'Beef' is not a daleel of the Shariah. Beef is halaal because there exists a daleel of the Shariah for its permissibility. For the permissibility of giraffe and zebra meat an independent daleel of the Shariah is necessary. Beef does not constitute a maqees alayhi (basis for deduction) for giraffe and zebra.

In the same way, smartphones and computers do not constitute maqees alayh for deducting the ruling pertaining to television. Regardless of the permissibility of computers, the ruling for television requires a valid maqees alayh. The factors which render television haraam have been explained elaborately in several of our publications. Here it will suffice to say that television is haraam, and smartphone/computers are permissible for some people and haraam for most people, and as far as children are concerned, the hurmat of these devices is of an aggravated nature. It is haraam compounded with haraam.

There is absolutely no leeway for watching television. To stay abreast with news is not a factor which renders a haraam act halaal.

YA'JOOJ AND MA'JOOJ

The bare minimum to believe as part of our Aqeedah regarding this issue is as follows:

➤ Ya'jooj and Ma'jooj are two Mufsid (anarchical) nations/tribes who have been imprisoned in a valley/land beyond some mountains which are currently hidden by Allah Ta'ala from our gaze.

➤ Zul Qarnain

(Rahmatullah alayh) had constructed a solid steel barrier to close the pass between the mountain opening via which these two tribes would emerge to spread their anarchy on people.

➤ Ya'jooj and Ma'jooj will remain imprisoned behind this Barrier until the time of emergence decreed by Allah Ta'ala.

➤ The steel Barrier will

remain intact until the hour of their emergence.

➤ Ya'jooj and Ma'jooj will emerge from their mountain prison after the appearance of Imaam Mahdi (Alayhis salaam) and after the descent of Nabi Isaa (Alayhis salaam).

After spreading anarchy and havoc on earth, Allah Ta'ala will destroy them. Nabi Isaa (Alayhis salaam) will still be alive at that time.

HALAAL & HARAAM EARNINGS

A wealthy mureed asked Hadhrat Abul Abbaas Nahaa-wandi (Rahmatullah alayh): *"For whom should I give my Zakaat?"* Hadhrat Abul Abbaas said: *"Give it to the one your heart trusts."* The mureed went away. Along the way he saw a blind man in a very poor and forlorn condition. He gave the blind man a gold coin.

The next day, coincidentally, the mureed went the same way and saw the same blindman with another blindman. He (the first blindman) was saying to his friend: *"Yesterday someone gave me an ashrafi (gold coin). With it*

I bought some wine and drank it with a prostitute." Hearing this, the mureed was shocked and grieved. He hastened to his Shaikh and explained what had happened.

Hadhrat Abul Abbaas gave him one dirham (a silver coin) and advised him to give it to the first person he meets. The first person the mureed met was a Sayyid. He gave the dirham to him. It transpired that this Sayyid and his family did not have food for seven days.

The mureed went to his Shaikh. Before he could explain, Hadhrat Abul Abbaas said: *"There is no need to nar-*

rate your experience. But know and understand that because your dealings are with rebellious and oppressive people, it is befitting that a blind man drinks wine with your money, and it is befitting that a Sayyid benefits from that which I have earned in a halaal manner."

Wealth wasted in haraam ventures, functions and activities is a sign of the wealth being either haraam or having been earned in haraam ways. This is the condition of the wealth of most people. While they lack the *taufeeq* for spending wholeheartedly in the Path of Allah, they derive immense pleasure wasting and spending in haraam ways.

ZUHD (ABSTINENCE)

Zuhd or abstinence from the dunya (*Tark-e-Dunya*) is Waajib (incumbent) for all Muslims. There are three kinds of *Zuhd*: Fardh, Waajib and Sunnat.

Abstention from haraam is *Zuhd* which is Fardh on every Muslim. This is the bare minimum degree of *Zuhd*.

Abstention from *Mushtabah* (Doubtful things) is *Waajib*. Indulgence in *Mushtabah* will ultimately culminate in indulgence in *Haraam*.

Abstention from *Halaal* is *Zuhd* which is *Sunnat*. This category of *Zuhd* has numerous degrees. All degrees of Sunnat *Zuhd* are embedded in the Sunnah of Rasulullah (Sallallahu alayhi wasallam)

and the Sahaabah.

Sunnat *Zuhd* does not mean considering halaal to be haraam. It means reduction in indulgence in halaal. Rasulullah (Sallallahu alayhi wasallam) said: *"A Mu'min will not attain the ranks of the Muttaqeen as long as he does not abstain from permissible things for fear of falling into impermissible things."*

The extreme austerity practiced by Rasulullah (Sallallahu alayhi wasallam) and numerous Sahaabah is also the basis for *Zuhd* of the Sunnat kind. It is necessary to curb the wild desires of the *nafs*. Reckless indulgence in even halaal debilitates the *Rooh*. The need is to cultivate *roohaaniyat* (spirituality), and reduction in halaal is one of the necessary ways for this achievement.

RIDHA (BEING PLEASED WITH ALLAH)

Rasulullah (Sallallahu alayhi wasallam) said:

"It is of the good fortune of a person that he is pleased with whatever Allah has decreed for him."

This dunya is the abode of trial and hardships. Calamities of a variety of kinds befall people. The Mu'min is required to exercise Sabr during hardship, focus on Allah Ta'ala and understand that the calamity which has settled on him is the decree of Allah Ta'ala. Whatever Allah Ta'ala decrees for us is best although we do not understand.

MURTADS IN THE GUISE OF MUSLIM

Question:

Can Muhammad Shahidullah and Dr. Kazi Nurul Islam be classified as Muslims due to their Interfaith views?

Muhammad Shahidullah provided a very candid account of his life during an online interfaith program in 2020. He said he'd been brought up in Bangladesh, in a village that was populated by people of different faiths – Muslims, Hindus, Christians – and that this exposure to non-Muslims from a young age had inclined him to interfaith early in life. His family had also been very open to having relations with non-Muslims, with him and his siblings even going to temples to collect sweets during their holiday celebrations.

Later on, when he was studying at Dhaka University, Shahīdullāh came under the tutelage of Dr. Kazi Nurul Islam, an interfaith scholar who explained to him the objectives of interfaith dialogue – that it wasn't to do Da'wah and win converts, rather, the purpose was to find common ground with non-Muslims and to appreciate the good that was taught by everyone's respective religion.

A man who had apparently studied all the major religions besides his own, Dr. Kazi has espoused multiple heretical beliefs in his writings, like there being no Had for apostasy in Islām, and that anyone who believes in the concept of a divine being, irrespective of their professed religion, is a Muslim (via some linguistic technicality).

A description from Georgetown University states, "Dr. Kazi Nurul Islam is a professor and founding chair of the Department of World Religions and Culture at Dhaka University. The Department of World Religions and Culture offers courses in Islam, Buddhism, Christianity, Hinduism, Protestantism, Baha'ism, Shintoism, and Caodism. He was named the ambassador for peace by the Inter-religious and International Federation for World Peace in 2000 and received the Veritas Peace Award in 2003. He has authored several books including, A Critique of Sankara's Philosophy of Appearance (1988). Dr. Islam received a Fulbright grant to study religious pluralism at California University at Santa Barbara in the US. He holds a Ph.D. in Hinduism from Banaras Hindu University in India."

Although I'm unaware if Shahīdullāh holds the exact same views as Dr. Kazi, it's safe to say that he imbibed much of his broad-mindedness and heterodoxy in matters of Dīn. "

Answer

Even a child versed in the rudimentary requisites of Imaan will be able to answer your question correctly. The two chaps mentioned by you are members of the League of Shayaateen mentioned in the Qur'aan:

"Thus have We appointed for every Nabi enemies from human and jinn devils who whisper satanically adorned words to one other for deception.."

(Al-Anaam, Aayat 112)

"And Allah casts RIJS (FILTH) on (the brains) of those who do not understand."

(Yoonus, Aayat 100)

The copro kufr views and ideas of the two shayaateenul ins confirm that they have been created by Allah Ta'ala to be *Hasabu Jahannam* (Fuel for Hell-Fire). In view of this fact, brains convoluted and permanently corrupted with kufr are beyond redemption.

THE ERA OF FITNAH

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

This is the era of fitnah. Every person has become an author. The hearts are saturated with the poison of liberalism and modernism. The Deen has become a sport. Whatever the heart dictates is done. Whatever comes to the tongue is disgorged. People have disgraced Islam because of their pride. There is not a vestige of fear for Allah Ta'ala in their hearts. They only have the Deen for practicing (their art of liberalism). Alas! This is indeed lamentable.

ABANDONING DISPUTES

The best and rewritable course to adopt in a dispute is for the one of greater intelligence to forego his claim thereby terminating the dispute. Rasulullah (Sallallahu alayhi wasallam) said:

"I guarantee a mansion in the middle of Jannat (on prime site) for the one who abandons a dispute whilst his claim is rightful."

Adopting this course is extremely difficult for the nafs. Abandoning one's rightful claim is among the best acts of virtue for which the thawaab is considerable and

guaranteed by Rasulullah (Sallallahu alayhi wasallam).

Even senior Ulama generally lack the ability to abandon their claim for the sake of Allah Ta'ala. They will even stoop to the gutter level of seeking adjudication in the kuffaar court. They will demean their Imaan and their Islamic integrity by begging the kuffaar court to decide their dispute. But, although they are Ulama and despite their life's occupation being teaching the Qur'aan and Hadith, they turn a blind eye to the Qur'aanic warning:

"Those who do not adjudicate according to that (Law) which Allah has revealed, verily they are indeed kaafiroon."
(Al-Maaidah, Aayat 44)

"Whoever does not adjudicate according to that (Law) which Allah has revealed, verily they are indeed zaalimoon."
(Al-Maaidah, Aayat 45)

"Whoever does not adjudicate according to that (Law) which Allah has revealed, verily they are indeed faasiqoon."
(Al-Maaidah, Aayat 47)

ILM & JAHL

Hadhrat Sahl bin Abdullah (Rahmatullah alayh) said:

"When Allah created the world, He instilled sin and ig-

norance in a full stomach, and Ilm and Hikmat (wisdom) in hunger."

Hadhrat Zunnoon Misri (Rahmatullah alayh) said:

"Hikmat (Wisdom) does not settle in a body filled with food. Excessive eating produces hardness and darkness in the heart."

THE MU'MIN'S HEART

Allah Ta'ala said: *"I am by those with broken hearts.....Nothing can contain Me except the heart of the Mu'min."*

(Hadith Qudsi)

Obviously, the reference is a heart purified from the pollution of vice and sin.

PEACEFUL ENTRY INTO JANNAT

Rasulullah (Sallallahu alayhi wasallam) said:

"Generalize Salaam (i.e. greet all Muslims), feed the poor, uphold family ties, stand up at night (to perform Tahajjud) whilst people are asleep, then enter Jannat in peace."

POLISH

Rasulullah (Sallallahu alayhi wasallam) said:

- Everything has a polish. The polish of the hearts is Thikrullah.
- These hearts rust like steel rusts. Its polish is Thikrullah and remembrance of Maut.
- Your tongue should remain ever fresh with Thikrullah. In all walks of life, keep the tongue engaged in the Thikr of Allah Ta'ala.

DESTRUCTIVE ILM

"Be far from such knowledge which separates you from Allah Ta'ala."

(Hadhrat Abu Bakr Saeedlaani)

Hadhrat Fudhail Bin Iyaadh

(Continued from page 1)

fore, he walked away from the caravan to find a place in the desert to hide his treasure. Coincidentally, he came across a tent, in which there appeared to be a saintly figure (*buzrug*) engaged in *Thikrullah*. Considering himself to be fortunate, he sought permission and entered the tent to request this *buzrug* to keep this bag of gold as an *amanah*. The saint replied, 'fine, leave it here and come back for it later.' The merchant assumed this *buzrug* will probably know why he is leaving this treasure with him.

As feared, the band of robbers looted the caravan. After they left, this merchant went to the tent to retrieve his treasure. However, as he neared the tent, he saw the entire group of bandits by the tent. Terrified, he quickly hid himself and watched from his hideout. He was shocked and dismayed to realise that the *buzrug* to whom he had entrusted his treasure, was in fact the leader of these robbers. What was even more surprising and perplexing, was that this *buzrug-bandit* (leader) was sitting with a *tasbeeh* in *Thikrullah*.

Unable to contain himself, he emerged from his hideout and inadvertently made a sound. Immediately, Fudhail bin Iyaadh (*Rahmatullahi alayh*) instructed his men to investigate the sound. They quickly apprehended the merchant and brought him into their leaders' presence. Fudhail

bin Iyaadh (*Rahmatullahi alayh*), recognizing the merchant said: 'Your treasure is where you left it, take it and go'. The merchant was stunned and puzzled. He was amazed that despite being the leader of a gang of robbers, Fudhail bin Iyaadh (*Rahmatullahi alayh*) did not commit *khiyanah* (abuse of trust). He was the leader of the bandits who had looted their caravan, yet he honoured the *amanah* which was left with him. This was one of the traits of his moral character.

Another feature was his instruction to his men to never rob females and to ensure they leave sufficient wealth and provisions with the caravan for their journey.

He was also very punctual with Salaat with *Jama'at* (congregation). If any of his bandits did not perform Salaat with *Jama'at*, he would be expelled.

Another good characteristic of Fudhail bin Iyadh *rahmatullahi alayh* was his habit of keeping Nafl Fasts. He would fast daily.

Another good quality was his habit of keeping accounts meticulously, like a businessman. He had a ledger with entries of the names, amounts and other information from each person robbed. Obviously, he had to share the loot amongst the robbers and bandits. He therefore also had a record of what percentage was given to each bandit. He kept very strict accounts. When Al-

lah Ta'ala gave him *Hidayah* (guidance), he heard someone reciting the Verse from the Glorious Qur'an:

"Is it not the time for reformation of hearts of those who believe, to be affected by Allah's Remembrance and, that which has been revealed of the Haqq? Lest they become as those who received the Scriptures before; and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiquin."

Fudhail bin Iyadh (*Rahmatullahi alayh*) cried out, 'Yes, the time for reforming is here now!' He made *taubah* and all the bandits with him followed suit. They split and disbanded the gang, each one now embarked on his own reformation.

This reformation was not just a verbal pledge after performing two rakaats of *Salaat Taubah*. There are two types of rights (*huqooq*): one is called *Huqooq-ullah* and the other is called *Huqooq-ul-Ibaad*. *Huqooq-ullah* are those rights related to only Allah Ta'ala. A person lies, commits *zina* (adultery) or drinks liquor, for these one has to make *taubah*. These are the rights exclusively of Allah Ta'ala which have been violated.

Huqooq-ul-Ibaad are rights related to others. To

(Continued on page 23)

Hadhrat Fudhail Bin Iyaadh

(Continued from page 22)

gain forgiveness, one has to first make amends with the persons whose rights have been violated. Thereafter Taubah will be valid. A sin in which the rights of others are

involved, the *taubah* will only be acceptable when the rights of others have been addressed and amended.

Hadhrat Fudhail (Rahmatullah alayh) did not restrict his Taubah to two rakaats of Salaat Taubah. He

went to all those whose rights had been violated and made the necessary amends. In this process he had spent much time working for a *Yahoodi* who was one of the victims of his robbery.

SINS REMAIN FRESH

Sins never become old. Most people who reform, conveniently forget the sins they had committed in their younger days. They forget and labour under the misconception of their reformation having obliterated all their misdeeds and sins.

Even if the sin pertains to *Huqooqullah* only, one has to consciously make *taubah*, even if the sin was committed 50 years ago. It remains fresh and you will be answerable for

it. There was a great Buzrug. Some of his mureeds could perform the miracle of flying in the air. When this Shaykh died, some of his mureeds saw him in a dream and were shocked to see half of his face was darkened, black and very ugly. Shocked, one of the mureeds asked, 'Hadhrat! What has happened?' So, this buzrug replied: ***'In my younger days, I committed a certain evil sin and had forgotten about it and failed to make taubah. So, for this, half of***

my face is being punished here.'

Despite being a Buzrug of such a lofty status – a Wali who could perform *karamat* (miracles), who was the recipient of *kashf* (inspiration), the sin was still upon him. It remained fresh. One needs to understand, one has to make Taubah for whatever evil one had committed during youth. If it pertains to the rights of people which have been violated, then amends should be made by seeking forgiveness from them.

HIS BOUNTIES

"What! Have you not seen that verily Allah has made Submissive for you whatever is on earth, and that the ship sails by His command..."
(Al-Hajj, Aayat 65)

While the atheist man labours under the satanic conception that he is the originator and controller of all artifacts of technology, he is in fact too dumb to understand that it is Allah Azza Wa Jal, The Creator, Who has enabled him to discover the forces in nature and their under-

lying principles which are then employed and manipulated for the production of all technological amenities.

However, the atheists following in the footsteps of Qaroon attribute their progress and success to their own 'expertise' in the field of science. When Qaroon was advised to be grateful for the immense wealth Allah Ta'ala had bestowed to him, he retorted arrogantly that his vast stock of wealth was amassed by his own expertise. Thus, Allah Ta'ala commanded the earth to swallow Qaroon, his palace and all his treasures.

HIKMAT

"He bestows hikmat to whomever He wills.

He who is given hikmat, verily he has been granted abundant goodness.

Only people of Intelligence take heed."

(Al-Baqarah, Aayat 269)

Hikmat is such wisdom which is inspired by Allah Ta'ala. It is not the effect of study.

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 11)

every single fault on the car when selling? There are car dealers that name every single fault on the car known to them. But surely sales must go down.

A. Every known defect must be declared. The customer should not be deceived in any way whatsoever, especially when it is an expensive item. Every known fault in the vehicle should be declared. Being worried about sales dropping is the effect of deficiency of Imaan. Our belief is that Rizq is predetermined. Nothing will reduce nor increase our Rizq.

Q. If someone sells a car not disclosing a major fault. Example a major accident in which the car's mechanical ability is greatly reduced and may impact further driving. The car is sold 'as is' and the buyer cannot pick up the faults. He ends up taking a

knock on the car. What is the condition of this sale in terms of hurmat etc on the part of the seller?

A. Concealing the defects renders the sale faasid and haraam. The seller is guilty of haraam deception. The money thus earned is haraam.

Q. It is noticed that mileage does impact car performance but not entirely. Other factors can also greatly impact car ability in the long run such as bad usage like hard driving habits, non maintenance, accidents and inherent mechanical problems like turbos and the like. Still too mileage does play a role in the condition of second hand vehicles. So if a person knowingly turns back the mileage and sells the car saying I don't know how true this mileage is, what is the condition of this sale?

A. It is haraam to turn back the mileage. It is concealing a

defect regardless of it not being a major defect. But in the Urf of the Tujjaar (traders) it is a major defect which can substantially reduce the price. The sale is haraam. Assuming it is not a defect, then too it is a major sin to perpetrate such gross deception and fraud by tricking a buyer regarding the mileage. It is sinful – extremely sinful. The money earned by deception is haraam.

Q. Is the practice of group recital of Yaseen or the Qur'aan when moving into a new home or a business valid?

A. Reciting Surah Yaseen in congregation in the Musjid is bid'ah. If someone wishes to recite anything of the Qur'aan when opening a business or moving into a new home, then it is permissible. But to invite people and have a congregational recitation is bid'ah.

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"VOICE of ISLAM"



Roses have
thorns!
The Haqq too
has thorns!
"We strike
baatil with the

Haqq. Then it crushes the
brains of baatil." (Qur'aan)

Allah Ta'ala
said:
"I am with
every sad
heart."
(Hadith
Qudsi)

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 28 NO. 05

THE SPIRITUAL LAUNDROMAT

A laundromat or laundry is a facility for cleaning dirty linen/garments. Just as there are laundromats for cleaning and purifying physical garments, so too are there ontological laundromats which spiritually clean and purify one from the filth of vice and sin.

While the cleansing in the physical world is achieved by machines washing dirty garments with water, the ontological purification in the spiritual realm is spiritually achieved by the action of human beings. Human beings constitute the metaphysical 'machinery' for purifying others who are soiled with the filth of

sins.

While water is the agent for cleansing the garments of the material dirt, in the spiritual realm the cleaning agent is *gheebat* (backbiting). The impure water squeezed from dirty garments is flushed down sewer drains. But the impurity of the sins which are washed by *gheebat* cling to the backbiter. In other words, he constitutes the 'sewer drain' into which the filth of the sins of the one who is being washed flows.

When a person makes *gheebat* of someone, his sins (i.e. the sins of the one who is the victim of *gheebat*) are washed, and are

transferred to the one who had committed *gheebat*. So while the victim of *gheebat* is purified, the one who made *gheebat* is polluted with the contamination of the sins which he has washed. Since he is the *sewer drain* in the ontological laundromat, he becomes loaded with all the filth and waste matter of the person whom he has back-bited.

A big difference between the physical and metaphysical laundromats is that the owner of the garments has to pay money for the purification of his garments whereas the one who indulges in *gheebat* renders the victim a free ser-

(Continued on page 21)

BROILER CHICKENS A MAJOR CAUSE OF HEART-PROBLEMS & CANCER

Diseases unheard of in former times are increasing developing and are endemic even in Muslim society. Young people are suffering from heart problems, cancer and a variety of incurable diseases. They go from one scan to another scan; drugs upon drugs are prescribed by the butchers of the medical establishment, but there

is no cure. There is no cure because these devastating diseases are part of the *Athaab* of Allah Ta'ala.

There are two major factors for the immense rise of these devastating diseases:

1. The consumption of Haraam muck believed to be food.
2. The tremendous increase in sin – fisq, fu-

joor and even kufr.

Among worst and most destructive 'food' muck are broiler chickens. These chickens are diseased. They wrought havoc to the health. Kuffaar experts have elaborately explained the diseases stemming from these satanically doctored artifi-

(Continued on page 22)

Questions and Answers

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Q. *I bought a product which was sold without any defect. Later I discovered a defect which was not of my making. It was in the product before I purchased it. The seller conceded that the defect was in the product, but he was unaware. I demanded a refund. The seller refuses. He has only agreed to repair the product. The seller is also a Muslim. What is the ruling of the Shariah.*

A. The seller has no option. He has to incumbently cancel the sale and refund you in full. In this scenario, the buyer has the right to retain the product without being compensated in any way whatsoever or he can return the product and claim a full refund.

Q. *A friend confided in me some information about another person. He did so of his own accord. I did not ask him anything about the other person. After he explained the episode related to that person, he says to me: 'What I have told to you is an amaanat. It is not permissible for you to divulge it.' I am of the opinion that in the interests of the other person and his family it is necessary for me to discuss the issues with them. Will it be sinful for me to do so? Am I obliged to keep the matter a secret because my friend said that it is an amaanat?*

A. No, you are not obliged to honour something which is not an amaanat nor did you promise to retain it as a secret. An 'amaanat' cannot be imposed on a person. Your friend had merely committed *gheebat*

SALAAT IN THE PLANE

Question: *How should one perform Salaat in a plane? They do not allow to perform Salaat standing anywhere in the plane.*

Answer: There is difference of opinion among the Ulama on this issue. Nevertheless, all unanimously say that Salaat must be performed in the plane. They differ on the issues of validity and repeating the Salaat.

The correct view is that it is compulsory to perform Salaat

in its time on the plane. If one is able to stand, then one has to stand. Some planes still do allow standing. Some planes have a small 'jamaat khannah'.

If standing is not allowed by the kuffaar staff, then perform Salaat even sitting on the seat. Perform as best as is possible. In all cases repeat the Salaat on the ground. If on landing the time has passed, make qadha of the missed Salaat.

about the other person. If you deem it beneficial to discuss the issue with the other person, you are free to do so.

Q. *I have received a marriage proposal from a pious boy. The only reservation I have is that he is a staunch tablighi. Will there be compatibility? Should I accept the proposal on the basis of the boy's piety?*

A. Nowadays 'piety' is a rarity. Genuine Taqwa is not to be found. An outward display of religiosity is not piety. Every Muslim, whether faasiq or faajir, is obliged to adopt outward piety which consists of Islamic dress, beard, performing regular Salaat and speaking with a smile. But these outward displays whilst important and imperative, are not the sum total of piety (Taqwa). The seat of genuine piety is the Heart, and this is lacking in Tablighis.

If you will be able to be at peace with a husband going on

40 day and 1 year jaunts; with a man who will accord greater concern to his jamaati activities than to the obligations of his family, then perhaps there will be compatibility. Reflect deeply, and make no hasty decision. A mistake in this domain will bring misery lifelong.

Q. *What is the meaning of tafweez?*

A. In the sphere of moral reformation and spiritual elevation, *Tafweez* means to assign all affairs unto Allah Ta'ala, and not to become distressed in adversity. In whatever condition you find yourself, understand that it is the decree of Allah Ta'ala and there is goodness in it for you though you cannot understand it.

Q. *Is it permissible for a Muslim vet to treat pigs?*

A. It is not permissible for a Muslim vet to treat pigs.

Q. *A Muslim man committed zina with a non-Muslim woman. Is his Imaan still valid?*

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A. As long as the person believes that zina is haraam, he remains a Muslim albeit with excessively weak Imaan.

Q. *A man and his old mother about 89 years old were selected to perform the Hajj in the year 2024. The mother felt very sick and is no longer able to travel for Hajj due to her severe sickness. Consequently, she could not go but her son went without her. Having already performed his own Hajj, Alhamdulillah! now her son wants to perform a Hajj Badal for her mother who is still alive. His mother has already made her provision to do Hajj. The ICC -Islamic Cultural Centre - responsible to organize Hajj in Mauritius, is refusing to let him do the Hajj Badal for her, despite her mother having still the right to do her Hajj without the need to do a fresh attempt to be selected. According to the ICC Conditions, her personal selection is still valid. She can do her Hajj at any moment. But the ICC refuses to let her son do the Hajj in her place. Has the ICC the right to do so? If yes, what can she do to be among those who have obeyed Allah's Commandment to accomplish the Hajj the FIFTH PILLAR OF ISLAM?*

A. On the basis of your explanation, the ICC is in grievous error. It has absolutely no right to debar you from performing Hajj on behalf of your mother or even if you wish to perform another Nafl Hajj. Debarring people from Ibaadat is the act of the mushrikeen.

BE NOT APOLOGETIC AND DEFENSIVE

Generally, Muslims of weak Imaan are extremely apologetic and defensive when kuffaar raise issues such as slavery in Islam, child-marriage, the marriage of Rasulullah (Sallallahu alayhi wasallam) to Hadhrat Aishah (Radhiyallahu anha), Rajm (stoning to death for adultery), etc.

The attempt to answer and convince the kuffaar consists of stupid platitudes impregnated with apologetism which

is the effect of ignorance and Imaani deficiency. The stupid, hateful criticism should not be entertained. Dismiss it with firmness. Say to the morons: We are proud of all these injunctions of Islam which are beyond the comprehension of your brains contaminated with kufr. Further, say to them as the Qur'aan commands: *"To you is your religion and to us is our religion. ---- We do not follow ignoramus."*

Q. *Please explain what an Islamic prenuptial agreement (Nikah contract) is? Also, is it permissible for a woman to include a condition in the Nikah contract stating that her husband will not take a second wife as long as she remains healthy and fulfils her responsibilities as a wife during their marriage? Some people say such a condition is un-Islamic — is that correct?*

A. The laws pertaining to Nikah are prescribed by the Shariah. There is no prenuptial Nikah contract in the Shariah. If any condition is attached to the Nikah it will be examined in the light of the Shariah for permissibility or impermissibility.

If a woman stipulates a condition prior to Nikah that her husband may not take a second wife, then even if the husband accepts, it will still be permissible for him to take a second wife.

However, if the condition states that if he takes a second

wife, then the first wife will have the right to opt out of the marriage with Talaaq, then this condition will be valid. She will have the right to be divorced if her husband takes a second wife.

The condition is undoubtedly in conflict with the spirit of Islam despite its validity.

Q. *On social media, males are using Ahaadith and selected passages from Fiqh to justify husbands allowing their wives to serve food to male guests (strangers) provided she is fully clad, and there is no fear of fitnah. Is this permissible?*

A. It is haraam for husbands to allow their wives to serve male guests with food. Both the wives and their husbands are people of zina. The men are most certainly of the *Dayyooth* kind. This kind of *dayyooth* can tolerate his wife committing adultery. He is bereft of every vestige of haya. He is like a swine.

Q. *What should the parents*

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do if their baaligh child becomes a flagrant murtad? Are they allowed to keep the child in the house as normal even if he/she is adamant on irtid-aad?

A. If a baaligh child becomes a murtad, the parents and others should employ all ways to convince the child of his/her satanism and to endeavour to save the child. If all efforts fail, the child should be expelled. He/she may then perish wherever he/she goes and seeks refuge.

Q. *Our deceased father left a box of gold coins. The number of coins is known and stated on the box. If the heirs agree to leave their respective shares in the box without opening box and to keep it in a bank, will this be permissible?*

A. The items must be physically handed to the heirs. Thereafter they can decide what to do further. The box must be opened and the contents distributed to the heirs.

Q. *I am a consultant. People owe me money for services rendered. When I calculate my Zakaat should I include the amount owed to me?*

A. Yes, do include in your Zakaat calculation the money owed to you for services already rendered.

Q. *Is it permissible for Muslim males to attend a fitness centre where most of the participants are non-Muslims?*

A. It is not permissible for Muslim males to attend the fitness centre which caters mostly for kuffaar.

Q. *Are weddings permissible in Islam and is it in alliance*

with the Sunnah of Nabi? Wedding is the function from the bride's side after the nikah. A venue is hired and people are invited to partake of meals. This not the Wali-mah from the groom's side.

A. Weddings are functions of shaitaan. These functions are accompanied by many evil and haraam practices. It is not permissible to organize and attend wedding functions. The food served at such functions of Iblees is accursed.

Q. *I am a building contractor. People come for quotations for their building projects. Is it permissible to charge for a quotation?*

A. It is not permissible to charge for a quotation. A quotation is merely stating the price which is intrinsic to a sale transaction. Whether the quotation is written or verbal, it is essential to apprise the customer of the price, and a fee for informing him of the price is haraam. It is riba.

Q. *My father passed away recently in Pakistan. I am in a foreign country. Is it permissible for me to visit my relatives while I am loaded with debt?*

A. It is not permissible to visit your relatives in Pakistan at this stage. It is Waajib to first pay your debts.

Q. *A sheikh says that reciting the Athaan and Iqaamah in the ears of a newborn baby is not Sunnat. Is he right?*

A. He is crooked in his brains. The 'sheikh' who claims that it is not Sunnat to recite the Athaan in the baby's ears is a jaahil.

Q. *A 15 year old girl unfortu-*

LOOMING IMPOTENCY

It is mentioned in the Hadith: **"The masturbator is mal'oon (accursed)."**

"On the Day of Qiyaamah the masturbator's hand will be pregnant."

This filthy, sub-human unnatural act of immorality is endemic among the youth. Extreme Imaani deficiency makes people oblivious of the presence of the two Recording Angels and of the Omnipresence of Allah Ta'ala, and that He is watching the villain who indulges in this vile act of immorality.

It is incumbent to reflect on the Presence of Allah Ta'ala and the Recording Angels when the satanic lust develops for indulgence in the evil unnatural shaitaani act of masturbation. If one has become so spiritually blind that one is unable to visualize the Presence of Allah Ta'ala, then at least understand that in later life one will be afflicted with the incurable disease of sexual impotency.

Then the miserable one will run from physician to physician who will prescribe physically debilitating drugs which will not cure the disease, and this can have disastrous consequences for marital life.

nately got into an online relationship with a boy of 22 years. The day she turned 18, an online Nikah was performed. The parents remained

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unaware of this situation until this whole process was done.

I requested the girl to write how this ceremony was performed. This is mentioned below:

'I am 18 years old and I did an online nikah with a man who lives in Pakistan. I had no witnesses and no one from my side with me. I was alone in the room whilst the online nikah was happening. On his side there were 2 moulanas, a lawyer, his dad and a few more witnesses. He told me one of the moulanas will represent me as my wali, and the lawyer will be my witness. The moulana first read the names and confirmed that it was our names and confirmed the mehr amount and then he started the nikah. I said I accept 3 times and so did he. He then did the nikah khutbah and dua and that was it.'

Looking at the above will the Nikah be considered valid?

A. This 'nikah' is fake. It is invalid. The 'moulans' and the lawyer are all juhala (ignoramuses). These kinds of on-line nikahs are not valid.

Q. *Is it permissible to be an executor of my deceased father's will which is in conflict with the Shariah?*

A. If the will is not according to the Shariah, then it will be a *kabeerah* sin to be his executor. It is *haraam*. However, if it is possible to override the will practically by ensuring that the distribution is in accordance with the Shariah, then you may remain as executor.

Q. *A woman is survived by 6 brothers and 5 sisters, all*

ISAAL-E-THAWAAB

Question

Although many Ulama and Auliya say that it is permissible to fix days for Isaal-e-Thawaab, e.g. 3 days, 7 days, 40 days, 6 months and 1 year khatams, Deobandis say that it is bid'ah. There are many Hadith narrations and statements of senior authorities saying that these khatams are permissible. So why do the Deobandis say that it is bid'ah?

Answer

We are not the followers of the 'many Ulama and Auliya'. We are the Muqallideen of the Sahaabah. We say that all these fixed day khatams are Bid'ah Sayyiah (Evil Innovation) because that is precisely what these innovated customs of deviates and grave-worshippers are. We are not concerned with what the promoters of these bid'ah customs say and what arguments they proffer to bolster their baseless claims.

Methods of Ibaadat ended with the termination of the Khairul Quroon era. After this

glorious Era, all acts presented in the form of 'ibaadat' are *mardood* (rejected/accursed). Islam does not tolerate innovations. Innovations had destroyed the Shariats of Nabi Musaa (Alayhis salaam) and of Nabi Isaa (Alayhis salaam).

All arguments proffered to bolster the Bid'ah acts are drivel, flaccid and flapdoodle. Rasulullah (Sallallahu alayhi wasallam) labeled such acts *Mardood*.

While Isaal-e-Thawaab (Reward sent for the deceased) is valid and meritorious, the specific methods and forms with which this Ibaadat is clothed are bid'ah. The ibaadat of Isaal-e-Thawaab existed during the era of the Sahaabah. But 3rd day, 40th day and bogus days did not exist. The bogus methodology belongs to those who seek to supersede the Sahaabah.

All of these functions innovated by the Qabar Pujaari deviates are *Mardood* and *Mal-oon*, hence *Haraam*.

from one father but different mothers, how will her estate be distributed?

A. If a woman dies leaving only 6 brothers and 5 sisters, and no husband, no parents and no children, then her estate will be divided into 17 shares. Each brother receives two shares, and each sister one share.

Q. *If I enter the Musjid when the Fardh Salaat has already*

commenced, can I also make the intention of Tahyatul Musjid?

A. The intention for making Tahyatul Musjid when making the Sunnats or joining the Imaam is valid.

Q. *Is it correct that in Salaat when reciting the short Surahs, a Surah may not be skipped?*

A. The rule of not skipping a

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short Surah applies to only Fardh Salaat, not to Nafl and Sunnat.

Q. Is it permissible for Shaafis to perform 3 Fardh Salaat with the same wudhu if the person is a ma'zoor?

A. Even according to the Shaafi' Math-hab the Ma'zoor cannot perform 3 Fardh Salaat with one Wudhu. Wudhu has to be made for each Salaat.

Q. I am an heir in the estate of my deceased father who was a non-Muslim. The other heirs refuse to give my share because I have embraced Islam. Legally I can institute action for my share. Will it be permissible?

A. It is not permissible to resort to legal action regarding the inheritance/bequest issue. According to the Shariah, you have no right to make any claim on the assets of your deceased non-Muslim father. Just forget about this issue. You have no rights in it.

Q. Is it permissible to sell goods on consignment? Whatever the buyer is unable to sell will be retrieved by the seller. The price is fixed.

A. Consignment sales are permissible.

Q. A wasiyyat (bequest) was made by the deceased for a friend. A sum of money was bequeathed. However, before estate was wound up, the person died. What is the position of the bequeathed amount?

A. The wasiyyat remains valid. It has to be distributed to his heirs.

Q. Is it permissible for a Muslim to make a bequest for a

SHARAH SADR

"Allah expands the breast of whomever He intends to guide, And He restricts and narrows the breast of whomever He Wills to misguide, as if he is ascending into the sky. Thus Does Allah afflict rijis (filth) on those who do not believe."
(Al-Anaam, Aayat 125)

Sharah Sadr mentioned in this Aayat means 'expansion of the breast/heart'. When Allah Ta'ala wills *hidaayat* (the guidance of Imaan) for some-

one, He expands his spiritual heart which readily absorbs the *hidaayat* infused into him.

No one ever gains *hidaayat* and Imaan as a result of efforts of others. Only if Imaan is recorded in a person's Taqdeer wil he accept Islam.

"No person will accept Imaan except with the permission of Allah."

(Yoonus, Aayat 100)

The guidance of people is not reliant on our efforts and tableegh.

non-Muslim relative?

A. Although there are no ties of inheritance between Muslims and non-Muslims, bequest will be valid from both sides.

Q. The mayyit (deceased) had made wasiyyat of residence for his adopted daughter to allow her to live in the property for five years. Is this wasiyyat valid?

A. The wasiyyat is valid. She has the right to reside in the property for 5 years. The property remains the asset of the heirs. After 5 years, her right terminates.

Q. Will Zakaat be discharged if paid directly to the creditors of the debtor?

A. The Zakaat will be discharged only if the debtor makes you the *wakeel* to pay the debt on his behalf with money you will give on his behalf.

Q. A man who married a woman who has children by a previous marriage says that he is not responsible to maintain the children who are minors. He says that it is the ob-

ligation of his wife's brothers. Is he right?

A. The responsibility of the maintenance of her children by a previous husband is on the children's father. If he fails or refuses, then it devolves on the male relatives of the father i.e. his brothers, nephews. If he has no such relatives to maintain the children or if they are callous and refuse to fulfil their obligation, then the duty will be on the mother's male relatives. If they too fail, then the duty devolves on the stepfather. He may not abandon them. When he married their mother, he invited the obligation to support the children as well. A Muslim may not behave like an animal. He is utterly callous and shameless for refusing this responsibility.

Q. A Christian who has embraced Islam has been rejected by his family. To turn him against Islam they point out that Islam allows slavery, child marriage and other issues which are abhorred by non-Muslims. How should he

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answer them?

A. It is natural and expected that kuffaar will hate their relatives who embrace Islam. This is not something new to be surprised of. It was the state right from the time that Rasulullah (Sallallahu alayhi wasallam) announced the Message of Islam. It is a trial for the new Muslim. If he is sincere, he will ignore the hatred and remain firm on Imaan.

He should not waste time attempting to convince them regarding any issue of Islam which they find abhorrent. There is no incumbency to answer them. Furthermore, he will never be able to satisfy them regardless of any logical explanation provided. They are motivated by pure hatred, hence it is futile and stupid to attempt answering the venom they disgorge.

If Allah Ta'ala has not decreed Imaan for him, he will renounce the Deen and re-enter his kufr religion. Imaan is by the decree of Allah Ta'ala. The Qur'aan Majeed declares: "No person will have Imaan accept with the permission of Allah."

Q. I accepted Islam, but not my wife who is an atheist. Must I give her Talaaq, and am I responsible to pay her expenses for three months?

A. Since your wife did not accept Islam, the marriage is no longer valid. She is not your wife any more. You are free of her. There is no need for Talaaq. You do not have to support her for three months.

Q. In an argument a man killed his father. The deceased

THE AI & CHAT GPT CRUTCHES

Question

With the coming of high tech media options such as Artificial Intelligence and Chat GPT, where does that place our manual mode of translating books which we have always used till now? To what extent should we use these inventions for our translations and other Deeni works Mufti Sahib?

Answer

We should always be independent of these contraptions and devices. Our system of acquiring and teaching Ilm MUST remain the same as that which we have inherited from the Akaabireen of this Ummah. Never should we become dependent on devices

such as AI. In fact, AI is unreliable. We have tested this 'chap' and found many serious errors in its answers and opinions.

While one could make use of these inventions, never be dependent on them and do not accept everything disgorged to be correct.

The Madaaris Talaba (Students) should be totally prohibited from seeking assistance from these devices. Talaba who seek aid from AI, etc. will not gain *Isti'daad*. Their intellect will become cripple. The original Kutub will become hieroglyphics for them. They will be dependent on the AI crutch, hence prone to grave error and deviation.

is survived by this son, 1 daughter, his wife, 1 brother and 1 sister. How should his estate be distributed?

A. The son who murdered his father is non-existent in so far as inheritance is concerned. Thus the heirs are the wife, the one daughter, and the 1 brother and 1 sister. The share of the daughter will be 50% of the estate. The share of the wife will be 12.5%. The balance will be for the brother and sister of the deceased. The brother receives twice the share of a sister.

Divide the estate into 24 shares and distribute as follows:

Wife 3; Daughter 12, Brother 6 and Daughter 3.

Q. I am currently in the process of setting up a business. My job will consist of finding wholesale products to offer to commercial companies. Those offers shall come from third-party suppliers locally and abroad.

When a potential client is interested in one of the products I had found and put on offer, I will take the responsibility of ordering the product for them and get it delivered to them from the suppliers directly. I will charge a fixed fee-for my service- for each transaction a client would order me to initiate on his behalf.

Is this permissible?

A. It is permissible.

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Q. *I am contemplating alternative or additional business/ payments structure though and would like to enquire if those are permissible or not:*

Will it be permissible to charge my clients a subscription fee (monthly or annual) which includes a set number of transactions service that I would have to fulfil on their behalf? However, it may so happen that they decide not to use my service in full or at all in any given month. In that case, what happens? Should I issue a full refund of the already paid subscription?

If, for any reason, I am unable to fulfil all the transactions that are included in their subscription plan, are they entitled to a full or partial refund?

A. This subscription method is not permissible.

Q. *If I regularly compile a catalogue listing different products offers, can I sell this catalogue in digital form (i.e. PDF) to my clients either for a one-off price for each catalogue or a subscription price for a set number of catalogues?*

A. Yes, it is permissible

Q. *What is the meaning of taufeeq?*

A. Taufeeq is spiritual buoyancy. One feels enthusiastic for ibaadat and obedience. It is a temporary favour which Allah Ta'ala bestows to encourage one. It is short-loved. The process of Obedience is Mujaahadah (to struggle) against the dictates of the nafs.

Q. *A family visited some*

THE SHIFAA' AAYAAT

IMAAM Abul Qasim Abdul Kareem Bin Hawzaan Qushairi (rahmatullah alay) – died 465 Hijri – was among the very senior Auliya of his age. Once his son became so ill that all hope of him living vanished. During that time Hadhrat Abul Qasim saw Allah Ta'ala in a dream.

In his dream he mentioned to Allah Ta'ala about his son's severe illness. Allah Ta'ala advised him to accumulate from the Qur'aan Majeed the *Aayaat of Shifa* (the Verses of Cure).

These aayaat had to be recited and blown on the ailing

son.

In the dream he was also instructed to write these verses on a plate, wash it and give the water to his son to drink. Imaam Abul Qasim adopted this remedy and very soon his son completely recovered from his sickness.

Allaamah Subki (rahmatullah alayh) narrates that he had seen many Mashaaikh prescribing these verses as instructed, for the sick.

(Anyone interested in this divinely prescribed remedy, may [write to us](#) – The Majlis)

friends. Their child broke an expensive item at the home of the host. Must the parents pay for the item?

A. It is not incumbent for them to pay. Nevertheless, it is best to offer to pay.

Q. *Can I sell an item which I do not own, but will definitely be able to give it to the customer after buying it?*

A. It is not permissible to sell something which one does not own. First acquire the item, then sell it.

Q *Is it permissible for the Masjid committee to use Masjid waqf money for entertainment purposes to buy food and accessories to celebrate Moloodun Nabie etc. and what is the criteria how*

should Masjid funds be utilize.

A. It is haraam to use Musjid funds for any purpose other than for the expenses of the Musjid. Leave alone the haraam entertainment you have mentioned, it is not permissible to use the funds of the Musjid to buy food for even genuinely poor Muslims. The funds of the Musjid have to be compulsorily used for only the expenses of the Musjid.

The trustees who have stolen the Musjid's funds for moulood functions are scoundrels who have to repay the embezzled amount.

Q. *A husband has the habit of coming home late at night even at 2 a.m. He spends his*

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time with friends. The wife is extremely frustrated and intends to leave him. Is this permissible for the husband?

A. It is haraam for him to make it a habit to come home late at night. According to the Shariah, the husband has to be with his family from Maghrib time. The night time is one of the rights of the wife for which the husband will be answerable.

Q. Is it permissible for a farmer to store his produce in expectation of the prices increasing?

A. It is haraam for the farmer to hoard/store his produce in anticipation of gaining higher prices.

Q. Is it permissible for a trader to store his products because he expects prices to increase?

A. The trader may store goods by increasing his purchase. But he may not tell customers that he does not have the products they desire. He has to sell to them.

Q. The Imaam of the Masjid

DOUBTFUL FOOD

Once Hadhrat Abu Ali Daqqaaq (Rahmatullah alayh) was lost in a wilderness. He wandered aimlessly for 15 days in the desert. Ultimately when he found the road, he met a soldier who gave him some juice. After he drank the juice, he experienced immense spiritual darkness. He said: "I suffered spiritual darkness for 30 years after having consumed the juice."

is paid a fixed salary. When he goes on a collection drive, he is paid 15% commission on the amount he collects. Is this permissible?

A. The commission paid to the Imaam/teacher on the Lillah, Zakaat, etc. funds he collects is haraam. He is being paid a fixed monthly salary. The commission is haraam.

Q. Is it permissible to pay a fundraiser a percentage commission of the funds he collects?

A. The fundraiser may be paid a fixed wage, not a percentage commission on the funds he collects.

Q. I am doing Hifz. Tablighi brothers advised me to go four 4 months tabligh. Hifz could be done later they say. What should I do?

A. Do not follow the stupid advice of these jaahil tablighis. Do not join the Tabligh Jamaat. Do not go for 4 months. Concentrate on your Hifz.

Q. Is it permissible for females to wear black jeans?

A. Females may not wear jeans of any colour.

Q. While I embraced Islam, my wife had refused. After a few days she accepted Islam. What is the status of our marriage?

A. Nikah has to be performed. You may not regard her as your wife at this moment. Arrange for nikah to be performed.

Q. Should dead snakes be burnt, not buried?

A. Bury the dead snakes.

Q. Can one make dua in Sajdah?

A. Make dua sitting with hands raised, not in Sajdah. In Sajdah recite Tasbeeh.

Q. Some people say that even if the chicken/meat is haraam, the curry/gravy may be consumed. The meat should not be consumed. Is this correct?

A. Such people are indeed weirdly stupid. All of the food is haraam. The haraam meat has contaminated all of the food. Most certainly, the curry is also haraam.

Q. On what value of the gold jewellery does Zakaat have to be paid?

A. Zakaat will be paid on the current value of the gold in the jewellery.

Q. I have the Nisaab value in the form of gold jewellery, but I have no cash. Is Qur'baani waajib for me?

A. Yes, Qur'baani will be Waajib. You have to either acquire a loan or sell some of the jewellery to acquire the cash for the Qur'baani.

Q. Can Tahyatul Masjid be made before Maghrib Salaat while waiting for the Imaam?

A. Tahyatul Maghrib may not be performed after Maghrib Athaan while waiting for the Imaam to begin Maghrib Salaat.

Q. Can one eat of the fruit from trees growing on Masjid property?

A. It depends on the niyyat of the one who had contributed the fruit trees. If the niyyat is not known, then the fruit should be given to the poor.

Q. Is it necessary to have purdah for a 12 year old boy who is not baaligh?

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A. Yes, it is incumbent. You should maintain purdah for the 12 year old boy.

Q. *Is it permissible for a man to marry the pregnant woman with whom he had fornicated? I am a Maaliki.*

A. According to the Maaliki Math-hab, the nikah is not permissible. The nikah will be permissible only after she has given birth.

Q. *On the diagnostic machine, there are different types of codes that show on a vehicle. Sometimes it can be as active/confirmed (meaning that the vehicle computer confirmed that it is a fault and not just a once off issue)*

Then it can be as pending, meaning it may have occurred once or twice but the issue didn't occur enough times over a certain period of drive cycles.

So, my question is that it is it necessary to mention those faults that have occurred as 'pending' to the customer because from a driving point of view the car doesn't feel like there is an issue in the area marked as 'pending'. And there is no engine light.

CORRUPTION

Nowadays, the reason for so much corruption is that every person has appointed himself as a 'mujtahid'. Indeed the Salafus Saaliheen were truly men of profound wisdom. They had closed the door of ijtihaad. They understood the Deen better than us.

(Hadrath Maulana Ashraf Ali Thanvi)

A. It is necessary to inform the customer of the latent fault/malfunctioning. It should not be concealed.

Q. *I sell products in 100 ml tubs. Should the contents be 100 ml or will it be permissible for the products together with the container to be 100 ml.?*

A. The weight of the package should not be included in the weight. If the product is sold as 100 ml, it must be 100 ml without the container's weight.

Q. *Why is it not permissible for a husband to be present while his wife is giving birth? Is this mentioned in the Qur'aan and Hadith?*

A. Some issues are readily understood by Muslims if their Imaan has not been corrupted by modernism and westernism. It is natural for a Mu'min to understand that it is vile and utterly shameless for a man to be in the room when a ghayr mahram female is busy with his wife giving birth. When it is not permissible for a man to even look at a strange woman, how can it ever be permissible for him to look at a woman handling the naked body of his wife. Such a man is bereft of the slightest vestige of haya (shame).

The demand for Qur'aan and Hadith proof stems from extreme deficiency of Imaan. What is the Qur'aan or Hadith proof for the prohibition of a woman urinating in public in the street? There are thousands of issues for which there is no specific Qur'aan/Hadith reference, hence Rasulullah

(Sallallahu alayhi wasallam) said: "Seek a fatwa from your heart."

If there is valid Imaan in the heart, then one will not have asked this stupid question. One's heart is supposed to answer it. Her heart would have issued the correct fatwa.

Q. *One of the heirs had built a house on the land inherited by several heirs. How is this problem to be resolved in terms of inheritance?*

A. The ground is part of the estate. However, the house built by the heir belongs to him/her. The issue now is to decide the fate of the house. The heirs can offer to buy the house or they can compel the demolition of the house and the removal of the rubble. It is best that they buy the house and pay the price in instalments. A mutually agreed price could be fixed.

Q. *I intend to go for Umrah from South Africa. Before Umrah I plan to stay a few days in Jeddah. Where should I don Ihraam?*

A. Your Miqaat is in Jeddah. You may don Ihraam at any time in Jeddah before proceeding to Makkah.

Q. *My husband agrees to end the marriage by Khula'. In lieu of khula' he wants the return of the mehr (a kruger- rand) and all the jewellery and other gifts he had given. Is this just?*

A. For the purposes of effecting Khula, the demands of your husband besides the Mehr (the Kruger rand) are haraam. When a marriage is dissolved

Questions and Answers

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by Khula', then the husband may request only the return of the Mehr. Therefore all his other demands are baatil and zulm. He has no right to make such haraam demands. It is haraam for him to demand return of the gifts.

Q. In the Musjid I attend, before the bayaan loud thikr is recited in congregation. After the thikr, a bayaan is given. Is this thikr programme permissible?

A. Do not participate in the bid'ah of the loud thikr programme. It is not permissible.

Q. If the driving instructor is a lady, can I allow my daughter to learn driving?

A. It is Haraam for your daughter to go for driving lessons even if the instructor is a woman. Driving is haraam for females.

Q. Is it permissible to work for a Muslim company whose main business is selling cigarettes?

A. If the main income of the person is from the haraam sources, then it is not permissible to work for him. The salary will not be permissible. Cigarettes are haraam. It is not permissible to work for such an evil company.

Q. What does the Shariah say about investing in a private 'Muslim' hospital?

A. Of a certainty, all private hospitals are butchers who exploit and their exploitation is based on the sicknesses of people. They are the worst sadists. They are among the worst exploiters under the sky. Never should one invest in the opera-

tions of such cruel people.

Q. Can I charge a fee for the use of my name in a business for legal purposes?

A. The fee for using your name is haraam.

Q. We are two partners in a business. The shares are 40% and 60%. The 40% partner has died. How should this partnership be dissolved? Do the heirs of the deceased partner inherit the deceased's partnership share? Do they become 40% partners in the business?

A. Death cancels the deceased's partnership. His partnership share is not inherited. His share of the assets is inherited by the heirs. It is Waajib to assess the financial state of the business as at the date of death. 40% of the profit must be given to his heirs. The heirs have no right to demand being taken as partners. It rests with the other partner to decide to accept them as partners or not.

Q. My husband gave me three Talaaq. He said 'Talaaq, Talaaq, Talaaq'. Now he says that he had no intention of Talaaq. What is the state of our nikah?

A. On the basis of what you say, three Talaaq have come into effect. You are now in Id-dat. His claim of not having had the intention of Talaaq has no validity. The Talaaqs are effective without intention.

Q. I am a convert to Islam. Islam stresses much on obedience to parents. When will it be permissible to cut ties with my parents?

A. When parents endeavour to

divert you from the Deen, when they interfere with your obedience to Allah Ta'ala, then stay away from them. Do not obey any of their instructions/wishes which are in conflict with the teachings of Islam. Nevertheless, respect them and be of service to them, but know where and when to draw the line.

Q. Is the retirement scheme (RB Wealth Retirement Annuity) compliant with the Shariah?

A. The retirement annuity scheme is a blatantly Haraam Riba scheme. Never become trapped in this evil riba scheme which offers a number of enticing rewards. This is shaitaan's way of trapping people into haraam. In lieu of a contribution of about R2 million in 15 years, the return will be R6 million. The extra R4 million will be riba.

A person who wishes for a retirement project, should save R5000 or whatever he wishes monthly. As soon as he has saved sufficient, he should buy a gold coin. The price of gold escalates continuously. However, a Muslim should not concern himself with his rizq during old age. Allah Ta'ala has already predetermined one's rizq. It is gross Imaani deficiency to doubt the Razzaaqiyat (Providence) of Allah Ta'ala and to resort to haraam schemes for securing rizq 10, 20 or 30 years later.

Q. Two years ago my husband gave me one Talaaq, but retracted it. Now after two years

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HUSBAND-WIFE RELATIONSHIP

In this era of fitnah and fasaad, the holy institution of marriage has been transformed into a western joke. Divorce is a daily occurrence. Neither do Muslims understand the meaning the Shuddering of the Arsh of Allah Azza Jal nor is there any stigma of contempt attached to Talaq.

Western kufr education with its emphasis on immodesty and immorality has taken its satanic toll on Muslim society, hence the sanctity of Nikah has been expunged from the minds of Muslims.

Marriage is not a bed of roses. Rather, it is a bed of thorns and rocks. It is a valley strewn with obstacles, hardships and misery. Utmost Sabr is imperative for the success of marriage. But the almost total lack of Taqwa in almost 100% of the Muslim community does not permit scope for Sabr, hence marriages collapse at a daily rate.

Hakeemul Ummah Maulana Ashraf 'Ali Thanwi (Rahmatullah alayh) said:

“In all circumstances, husbands should value their wives. There are two reasons for this. First reason is she is your wife – a special relationship – you should appreciate and treasure this relationship – because she is imprisoned under your hand. It is contrary to manhood, honour and courage to give grief and difficulty to anybody under your jurisdiction and in your prison.”

Added to these two reasons is the primary factor of

the Name of Allah Ta'ala on the basis of which the wife was procured into the Nikah bond. Thus marriage is a holy bond, and the wife is a Trust of Allah Ta'ala granted to the husband. Abusing this Amaanat, is a sin of exceptionally grave magnitude.

Allah Ta'ala, assigning the Amaanat to the husband, informs him: “Men have a rank above women” (*Qur'aan*). This is to enable him to discharge all the requisites necessary for the safe-keeping of the Amaanat.

Allah Ta'ala has created men superior to women. They have greater strength and higher 'aql (intelligence) --- and to hell with the modernists who speak from behind the skirts of the immoral feminists to proclaim an imaginary satanic 'equality' in defiance of the explicit declaration of Allah Azza Wa Jal. Their chagrin is pure shaitaniyat.

It is not befitting for this person who has been given a superior rank to oppress one who is weak. Allah Ta'ala appoints the Khalifah or King, which means he is the ruler. This is not a licence for oppression and injustice. He may not oppress his subjects. He has to uphold the law but treat all with fairness and kindness.

The meaning of valuing the holy marital relationship and appreciating the wife does not mean obedience to the wife. Obedience to the wife is not allowed by Islam. When hus-

bands begin to obey their wives, they then become a Sign of Qiyaamah. Hadhrat Abu Hurayrah (*Radhiyallahu 'anhu*) narrates that Rasulullah (*Sallallahu 'alayhi wa sallam*) said:

“Amongst the signs of Qiyaamah is that a man will obey his wife and disobey his mother...”

He has to be kind to his wife; fulfil all her *huqooq* (rights) and tolerate all her indiscretion. As far as her rights are concerned, it is *Wajib* (compulsory) to fulfil all her rights. If she displeases you, then it is not proper for a man to become annoyed. If he is annoyed and anger develops, he has to suppress it, not vent it. In all worldly matters, if the wife displeases the husband, he should tolerate and not make demands.

Yes, as far as Deen is concerned, he is neither allowed nor is it permissible for a man to obey, to show leniency or act in a feeble manner. The Shariah has to be resolutely obeyed and enforced.

Nowadays there are extremes. Husbands totally obey their wives, submitting to all their whims and fancies regardless of the infractions of the Shariah entailed. Such obedience to the wife is *haraam*. He becomes a sign of Qiyaamat. However, in worldly matters which displease him, he displays anger and annoyance. Many husbands assault and hit their

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HUSBAND-WIFE RELATIONSHIP

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wives who are powerless. They shamelessly and with extreme cowardice lift their hands to strike the weaker being – the Amaanat of Allah Ta’ala. It is disgustingly shameful and haraam.

During *Hajjutul Widaa* (Farewell Hajj), Rasulullah *sallallahu alayhi wasallam*) emphasized kindness to wives. He said that women are in the prison of their husbands; that they have been made halaal in the Name of Allah Ta’ala. Therefore Beware of injustice and of abusing this sacred Trust.

You have made your wife Halaal in the Name of Allah Ta’ala. She is an *Amaanat* (Trust). Allah Ta’ala has created her with the attribute of *Nuqs fil Aql*. Thus, she is intellectually deficient, and to hell with what the zindeeq modernists say. They are the followers of immoral western feminists. It is, therefore, expected that she is going to talk nonsense. She is going to annoy you. All of this is to be expected for Allah Ta’ala has created her from the crooked rib of Sayidunna Aadam (*Alayhis salaam*). Rasulullah (*sallallahu alayhi wasallam*) said:

Regarding firmness, the husband’s only obligation is when it concerns Deen. Everything else - all her nonsense is to be tolerated. The *Shariah* does not allow the man to allow his wife to leave her home without his consent and, if he

does allow her to go to such places, which the *Shariah* has forbidden, then he too is sinful. No Deeni indiscretion and infractions are allowed. Here he has to utilise his rulership and his superiority: “*Men are rulers of women...*” (*Qur’aan*).

As the king, sultan and khalifah, he has to rule. When his subjects violate the *Shariah*, his hands are tied. He has to mete out the Law of Allah Ta’ala. In exactly the same manner when the wife is disobedient to Allah Ta’ala. For example, if she refuses to perform *Salaat*, or she refuses to don *Hijaab*, or she leaves the home without his consent, the husband may not tolerate such infractions. Now if the husband allows her haraam misdeeds, he will be described as a *dayyooth* (cuckold). This is the epithet given to such a husband by Rasulullah (*Sallallahu alayhi wasallam*).

Such a *dayyooth* husband following his wife is contemptible. It is an inverse order now. Everything is in reverse. She is leading now. The result is total chaos.

However, in all worldly matters, for example the wife is lazy; she does not wish to cook; does not wish to clean the house; or sleeps late, etc., the husband should react with toleration and mild *naseehat* (advice).

One perennial occurrence of turbulence is conflict between the wife and husband’s parents. This is very difficult

terrain to traverse for most people. They do not understand what needs to be done because both have rights. Knowledge of the Deen accompanied by Taqwa will indicate the way forward and the manner of manoeuvring in such situations.

The mission of most wives nowadays from the day they get married is to ensure that they break the relationship between their husbands and their parents and family. She wants everything for herself. Totally selfish, she does not want her husband to have much of a relationship with his own parents. Few are the wives who do not suffer from this disease of selfishness.

There is no gainsaying in the fact that most mothers-in-law too are oppressive and intolerant. They acquit themselves as dictators and invade even the privacy of their daughters-in-law. Such shaitaniyat committed by mothers-in-law is undoubtedly haraam. This evil embedded in most mothers-in-law constrained Hadhrat Maulana Ashraf Ali Thanvi (*Rahmatullah alayh*) to say that “*the mother-in-law is the aunt of shaitaan.*” Sabr from all sides is essential. But, Alas! Minus fear for Allah Ta’ala, there will be no Sabr.

If a husband obeys his wife in her haraam whims and fancies, he will be committing major sins. The husband should know where to

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HUSBAND-WIFE RELATIONSHIP

(Continued from page 13)

draw the line. He has to fulfil her rights, but this does not mean he has to disobey his parents and fail to fulfil their *huqooq*. In the same way, he has to fulfil the rights of his wife even if his parents are displeased. The criterion is always the Shariah. He has to be very careful and if in doubt he must ask those who know.

The major reason for appreciating your wife is because she is your wife and in your prison. Also, just as you are a Muslim, she too is a Muslim. We have to be kind and appreciate every Muslim. So, this is an added factor. Just as you are engaging in the service of the Deen, she too serves Deen. You perform Salaat, she too performs Salaat. You fast and she also fasts. Moreover, all the work she does at home, is also part of Deen and she receives great *Thawaab* (reward) for it.

No one knows who in the Eyes of Allah Ta'ala and His Deen is higher in acceptance (*Maqbooliyat*) and superiority. Although in this world, the Law of Allah Ta'ala - the Glorious Qur'an says that the man is superior to the woman-- in the Akhirah (Hereafter), by Allah Ta'ala, the criterion is only *Taqwa*:

"Verily, the most honourable of you by Allah is he who is the most pious. Verily, Allah is All-Knowing, All-Aware."

With regards to the Akhirah, the criterion for superiority is *Taqwa*. By Allah Ta'ala, a woman may be superior to a man. There are many pious female *Awliya* whose rank was obviously much higher than most men, nevertheless, in this world they still had to be under the jurisdiction of a man no matter how great a *Waliyah* may become. Regardless of the lofty rank of the *Waliyah*, she will still be under the jurisdiction of her husband who may not be a *Wali* and whose rank may be far lower than her status by Allah Ta'ala. In this dunya, Allah Ta'ala has ordained a different system.

Superiority of the man is not permission for despising her. He has been bestowed more rights in order to control the situation. Allah Ta'ala has given you, men, more intelligence and more authority to govern the home environment – not to despise women nor to oppress them.

The rank of a woman on the Day of Qiyamah will be in accordance to her *Taqwa*. On the Day of Qiyamah, Allah Ta'ala will order all the people

to be divided into two groups. An Angel will be instructed to announce: 'All the *Rijaal (Men)* should go towards one side.' The first to step forward will be Hadhrat Maryam (*Alayhi salaam*). In the Realm of the Akhirah, *Rijaal (Men)* will have a different meaning. It refers to the People of Jannat. So, the rank in the Akhirah is dependent on *Taqwa*.

Sayidunna Abu Darda (*Radhiyallahu anhu*) reported, Rasulallah (*Sallallahu alayhi wasallam*) said:

"Seek out your weak ones on My behalf. Verily, you are only given provision and support from Allah due to the weak amongst you."

Therefore, nobody should be proud or under the impression that he is supporting or sustaining others. Allah Ta'ala is the only Sustainer and in reality, He sustains you through the *barakah* of the weak ones, and this includes your wife and children whom He has placed under your jurisdiction. You are not rendering them a favour by spending on them. You are merely the Wakeel (Agent) of Allah Ta'ala Who has selected you to be the medium for the transmission of their Rizq.

EVIL

Rasulullah (Sallallahu alayhi wasallam) supplicated: "I seek refuge with Allah from an evil companion and an evil moment."

RUST AND ITS POLISH

Rasulullah (*Sallallahu alayhi wasallam*) said: *"These hearts rust just as steel rust. Its polish is Thikrullah and remembering Maut much."*

MUNAAFIQEEEN

Rasulullah (*Sallallahu alayhi wasallam*) said: *"Most of the Munafiqeen (Hypocrites) of my Ummah are its Qaaris."*

SCOUNDRELS!

The world abounds with scoundrels of a myriad of hues and persuasions. Among Muslims the vilest of the vilest scoundrels are two classes of stercoraceous specimens:

- Molvis/sheikhs who are employed by the kuffaar capitalist bankers to sit on fake boards called 'shariah' boards.
- Molvis/sheikhs who halaalize carrion for the kuffaar meat entrepreneurs.

For the molvis/sheikhs who halaalize and promote the riba products of the capitalist banks, there is the Declaration of War issued by Allah Azza Wa Jal.

The molvis/sheikhs who

issue satanic fake 'halaal' certificates to halaalize the carrion products of the kuffaar meat and chicken producers, have ruined the spiritual fibre of millions of Muslims who have become addicted to carrion consumption promoted as 'halaal' by these copro scoundrel molvis and sheikhs.

Among the signs of Qiyaamah mentioned by Rasulullah (Sallallahu alayhi wasallam) is that "*the dunya will be pursued with the amal of the Aakhirat.*" The molvis/sheikhs who haaalize the haraam riba products of the banks and the molvis/sheikhs who haaalize carrion come within the purview of this Hadith.

The dunya they are pursu-

ing is the haraam boodle which the banks pay lucratively for 'halaal/jawaaz fatwas'. The deeni cover these copro characters present for their halaalization of riba consists of Islamic nomenclature. They deceptively use terms such as *mushaarakah* and *mudhaarabah* to promote the haraam riba products with an Islamic hue.

In like manner, the carrion halaalizing scoundrel molvis/sheikhs hanker after the boodle paid by the kuffaar killing plants for 'halaal' certificates. Thus, they are pursuing the dunya with deeni cover. Thus, these two classes of molvis/sheikhs are among the vilest of the vilest scoundrels inhabiting this earth.

NUQS FIL AQAL

(INTELLECTUAL DEFICIENCY)

Among the natural attributes created in females according to Rasulullah (Sallallahu alayhi wasallam) is *Nuqs fil Aqal*. Nabi (Sallallahu alayhi wasallam) described females as *naaqisaatul aqal* (deficient of intelligence).

This attribute has no pejorative stigma for females who remain within the bounds of the Shariah. However, when a woman transgresses the limits of the Sha-

riah to project, exhibit and promote herself to all and sundry, then her intellectual deficiency becomes a dangerously evil characteristic which destroys her Imaan. She becomes imbued with *shaitaaniiyat*, and she is transformed into an embodiment of impedance to almost everything commanded by the Shariah.

This satanist attitude is extremely conspicuous in women on the stage. Females who are public speakers and promoted as 'shaykhas' and 'aalimahs' are among the worst *habaa-il (traps)* of Iblees. They are the types whom Allah Ta'ala has creat-

ed to be *Habaailush Shaitaan (Snares of Shaitaan)* mentioned by Rasulullah (Sallallahu alayhi wasallam). They are bereft of every vestige of *haya* (Imaani modesty/shame). They are in the class of *zaaniyaat*.

On the contrary, *Nuqs fil Aqal* is a virtue for pious Muslim females. Allah Ta'ala describes them affectingly in the Qur'aan as *Ghaafilat (innocent simpletons)*. Of the two classes of females, viz., *Habaailush Shaitaan* and *Ghaafilat*, the former are confirmed inmates of Jahan-nam while the latter are confirmed inmates of Jannatul Firdaus.

PROPOSED RETIREMENT VILLAGE

Some leaders in our local business community are considering the establishment of a retirement village for the elderly. These business people are willing to fund on-going operational costs and some of the initial establishment cost for the physical buildings.

It is intended that elderly married couples and widowed individuals from the age of approximately 70 years will be able to access the facility.

They will get a small apartment of approximately 50 sqm for their sole use, many of them are willing to pay for the initial cost of the apartment within the complex, but may not be in a position to pay for the monthly operational cost.

Some of the potential beneficiaries will be willing to pay a monthly fee for services of staying in the complex and may not be able to pay an initial lump sum, these individuals will be accommodated.

The basic services they will receive are as follows:

- Full exclusive use of the apartment assigned to them
- Cleaning services (domestic worker)
- Daily food
- Access to general lounge and all services provided by the complex
- Basic medical assistance, a few doctors are willing to provide free services on an ongoing basis

For the once off initial payment, we are considering a few possible funding mod-

els. There are three ideas we have in mind and want to check if they are consistent with Islamic Principles:

1. With the initial lump sum payment, the occupant buys the apartment, this model is not favoured as the heirs may dispose of the property in a way that is inconsistent with the objective of the retirement village.

2. Upon buying the apartment, the occupant makes a Waqf award that says that they will occupy the apartment for as long as they wish and that the property will be transferred to the retirement village upon their death or in the event of them vacating the premises, all future occupants shall not pay the initial lump sum payment made by the original contributor.

3. The initial payment will result in a service agreement between the trustees of the retirement village and the occupant of the apartment, where the above-mentioned services will be provided until one of the following events:

a. Death (this means that the occupant of the apartment upon payment of the initial fee will have 100% access to the premises even if he lives to 100, however if he dies within 24 hours of moving into his apartment, the apartment will be transferred to the re-

tirement village to be used at the discretion of the retirement village)

b. If the occupant goes into dementia and become frail and is unable to take care of himself, then he lose the right to his apartment and moves into the assisted care section of the retirement village in order to enable high care of the individual were there will be specialized care giver or the frail care unit of the village for people who are near death.

Please do advise on the options outlined above, if there are other options that may be more suitable please advise.

(End of query)

ANSWER

The very first factor to remember in all humanitarian projects is the Niyyat. The intention must be only to gain the Pleasure of Allah Ta'ala and Thawaab in the Akhirat.

1) Option No.1 has already been dismissed by you for a valid reason.

2) Option No.2 is not valid in terms of the Shariah. The condition of Waqf may not be imposed on the one who makes an initial lump sum payment. The person becomes the owner of the apartment purchased, hence conditions to the sale may not be im-

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TALABA & ASAATIZAH IN PUBLIC ZINA

A Brother explaining public zina committed by students and molvis of a New York madraswah, writes:

“One big, so-called Deobandi Madrasah, *Darul Uloom New York*, had taken their Talaba (students) on an outdoor retreat (dubbed “Future Leadership Retreat”) recently. In the course of this trip the staff and students had gone to a mixed-gender swimming pool for some “poolside bonding”. Several pictures circulating online showed that non-Muslim females in swimwear (bikini, short-shorts, etc.) had been present at the same pool

on this occasion; even the female lifeguard overseeing the swimmers was sitting barelegged nearby. Yet, the ‘Ulamā and Talabā seemed completely at home and comfortable to their presence as they frolicked and played volleyball in the waters.

Afterwards, when it was time for Salāh, they all got out of the pool and prayed in Jamā’at next to the semi-nude lifeguard. Only one student was observed in his Islāmic clothing at this juncture, the rest, including the president of the Madrasah and teachers, were content to pray in their

swimwear.

It’s unknown whether they showered or even made Wudhū after exiting the pool.

The American brother was so scandalized by this incident that he’d planned to get it covered by the local newspapers. He thought that highlighting the aforementioned pictures would generate enough negative publicity that parents would be deterred from sending their children to this ultra-liberal Madrasah in the future. Is his line of thinking correct and should he continue with this plan? Please comment.”

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PROPOSED RETIREMENT VILLAGE

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posed.

3) Option No.3 is invalidated by the ambiguity of the time factor and the possibility of future frailty which will negate the right of residence in the apartment.

The way of validating the scheme is to accept the initial payment in lieu of a specified amount of the services you have mentioned. For example: the initial payment will be for five years or ten years of service. Thereafter, the Trustees should render free services since the project is for the sake of pleasing Allah Ta’ala. Then Zakaat funds could also be used to provide the ongoing services by giving the occupants Zakaat if they quali-

fy. With the Zakaat they could then pay for the services if the trustees lack funds.

Assuming that the person dies a week after having made the payment, the balance of the payment will have to be refunded to the heirs.

This problem associated with the ‘initial’ payment should not be a deterrent to prevent the scheme from being implemented. If the intention is sincerely to please Allah Ta’ala, then those desiring the project should proceed regardless of any initial payment forthcoming or not. Allah Ta’ala opens up avenues for projects which are dedicated to Him with Ikhlāas for His Sake.

The envisaged project is an incumbent need of this era.

Even Muslims have become like animals. They abandon their aged, ailing parents, casting them into kuffaar-type old-age homes or leave them to rot wherever they may be. Therefore, this project should not be abandoned if there is no resolution for the initial payment. When millions will be spent to set up the building structure, the initial payment expected from the elderly persons is of no significance. There will be lawful ways of funding the project’s encumbrances. The intention should be sincere and the focus should be on Allah Ta’ala. Allah Ta’ala will then see to the funding.

“And on Allah should the Mu’minoan have Tawakkul.”

(Qur’aan)

TAFWEEZUT TALAAQ

Talaaq (Divorce) is quickly becoming a norm in Muslim society. Perhaps it has al-

ready become an accepted norm. Western kuffaar education emaciates Imaan or de-

stroys Imaan. There is no longer Sunnah culture in Muslim society, hence Muslims are competing with western
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TALABA & ASAATIZAH IN PUBLIC ZINA

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Answer and comment

Such filth, immorality and zina activity perpetrated by talaba and molvis of a madrasah while extremely lamentable and disgusting, come without surprise. We are in the era known as *Aakhiruz Zamaan*.

The *Alaamaat* (Signs) of the Impending Hour of Qiyaamat are developing swiftly all around us. These Signs are occurring with the swiftness of beads scattering hither and thither when the string holding the beads is cut. This is the description of the swiftness of the occurrence of the *Alaamaat* mentioned by Rasulullah (Sallallahu alayhi wasallam).

Among the Signs is the commission of fornication in public roads in full view of people who will consider such animal or sub-animal perpetrations to be acceptable norms. When even students of a Darul Uloom together with their swine-headed molvis have the blatant shamelessness of indulging in acts of zina in full view of the public, what surprise can be evoked when the ultimate act of fornication becomes a public norm on the streets.

There are no pejorative words in the dictionary strong enough to adequately describe evil of the scenes of immorality and obscenity of the Darul Uloom's students and molvis. They are setting the stage for Dajjaal. The simplest pejorative depiction of the talaba and molvis mentioned in the question is to say that they are **SWINES**, and this epithet is in fact a gross under-statement which we are constrained to use for lack of a severer descriptive designation which no dictionary provides.

Rasulullah (Sallallahu alayhi wasallam) said: *"The one who imparts Ilm to one who is unfit (for it) is like one who garlands SWINES with diamonds, pearls and gold."*

Thus, all of these wretched students and teachers of this miserable Darush Shaitaan come within the purview of this severe stricture of Rasulullah (Sallallahu alayhi wasallam).

If the Athaab of Allah Azza Wa Jal should settle on Rubbish of the copro kind described in the question – Athaab Netanyahu-Trump style – it will be mild in relation to the villainy and notoriety of the Filth perpetrated by the illegitimate progeny of Iblees.

Perhaps all of the Madrasah

participants in the evil described above are illegitimate (*aulaaduz zina*), hence their utter, utter shamelessness and absolute disregard for anything of the Shariah. Their outing and satanic 'leadership' programme were pure shaitaani and the effects of the lustful demands of the bestial nafs which has reduced them to sub-swine level. Even an elaborate litany of pejorative epithets, vulgarity and abusive vituperation will fail to do justice to any kind of criticism one is capable of disgorging.

We are struck speechless by the *rijs* of the immorality so brazenly perpetrated by these *shayaateenul ins* (human devils) who masquerade as Talaba and Asaatizah of a Darul Uloom. It is an institution fit to be destroyed and deracinated by the Athaab of Allah Azza Wa Jal. It is Haraam for parents to allow their children to study at a madrasah of Shaitaan.

While the shocked brother may and should give as much publicity of the public zina programme of the madrasah of the Devil, he should not publish pictures. Pictures are haraam. May Allah Ta'ala have mercy on this fallen treacherous Ummah. May He guide this Ummah back to Si-raatul Mustaqeem.

YOU ARE NEVER ALONE!

*“He (Allah) is aware of the surreptitious glances of the eyes and of whatever is hidden in the hearts.”
(Qur’aan)*

*“He (Allah) is with you wherever you may be.”
(Qur’aan)*

“He (Allah) is closer to you than your

jugular vein.” (Qur’aan)

In addition, you are constantly – 24 hours – accompanied by the two Recording Angels. Thus you are never alone. When your nafs demands indulgence in sin, especially sins of the eyes and cellphone zina, then immediately bring to mind that Allah Ta’ala is looking at you and

the two Angels are right next to you recording the evil you are enacting.

You are not alone when you derive filthy haraam lustful pleasure from cellphone zina and masturbation which have become your occupation in total obliviousness of Maut stalking you every minute. Should you die whilst indulging in filth, you perish and depart from this world without Imaan.

THE FITNAH OF QAARIS

Narrating a Hadith pertaining to the Signs of Qiyaamah, Hadrath Abdullah Ibn Mas’ood (Radhiyallahu anhu) said:

*“What will be your condition when you will be enveloped by such a **FITNAH** which will make the elderly senile and make the young old. The*

people will regard the fitnah to be Sunnah. If anything from it (the fitnah) is omitted, they will say: ‘The Sunnah has been abandoned.’. The people asked:

“When will that be?” Abdullah Ibn Mas’ood (Radhiyallahu anhu) said:

“When your Ulama (of Haqq) have departed and your qaaris have become abundant... and when the dunya will be searched for with the amal of the Aakhirah and when knowledge (of the Deen) will be acquired for purposes other than the Deen.”

TAFWEEZUT TALAAQ

(Continued from page 18)

kuffaar in even their marital issues. They have now become adept in the art of Talaaq.

In view of the difficulties and hardships in the wake of everyday divorce, in these times it is best and advisable to insist that the groom signs a Tafweezut Talaaq document. He should delegate the right of Talaaq to a senior male member of the bridegroom’s family or to any other senior responsible person.

Our experience has established that when marriages collapse – and this is a daily occurrence – spite and intransigence create substantial problems for securing an honourable and an amicable resolution. The husband usually withholds Talaaq solely to spite his wife whilst the marriage has irretrievably crashed and ended. In such cases, the matter could be easily resolved by the senior issuing Talaaq, the right of which is delegated to him by the husband.

This measure has become necessary nowadays even if the man is a ‘great buzrug’. Buzrugs nowadays are bogus. The ‘buzrug’s’ true satanic colours become manifest after marriage. He will then show the kind of shaitaan he is. We speak of experience and we have examined many ‘buzrugs’ and molvis who happen to be unadulterated scoundrels. Therefore insist of Tafweezut Talaaq.

The need for Tafweezut Talaaq has greater importance if the man happens to be a foreigner.

MOULOOD BID'AH

Some deviates, even so-called 'deobandis' arguing in support of the bid'ah of mouloud present the view of Ibn Hajar (Rahmatullah alayh). They quote him as follows:

'Imam Al-Hafiz Abu Al-Fadl Ibn Hajar said: "The origin of the Mawlid celebration is an innovation that was not transmitted from any of the righteous predecessors of the three centuries, but despite that it included good points and their opposites. So whoever seeks out the good points in his celebration and avoids their opposites, it is a good innovation." *(The English translation of this quote is not that of The Majlis)*

Our comment:

The argument is baseless. Despite conceding that mouloud is such a bid'ah for which there is no basis in Khairul Quroon, he nevertheless, la-

bours on its assumed 'good points' to extravasate permissibility.

Adding a few raka'ts after Fajr Salaat could be argued as being a 'good point'. Fasting on the Day of Eid has 'good points'. Similarly, numerous innovations have 'good points'. However, the 'good points' do not transform the bid'ah practice into a permissible act nor into a meritorious act. Despite the imagined 'good points', the entire bid'ah act is BAD and haraam.

Rasulullah (Sallallahu alayhi wasallam) said: "Whatever is innovated into this Deen of ours is mardood (rejected/accursed)."

"The vilest of deeds are innovations (bid'aat). Every bid'ah is dhalaalah" (deviation leading to Jahannam).

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) commented that while Ibn Hajar (Rahmatullah alayh) was an illustrious authority of Hadith and a veritable Mountain of Hadith which can crush others, nevertheless, his *ijti-haad* was flaccid.

This illustrious Muhaddith had erred in his understanding of bid'ah, hence he did not discern the harm in the innovated practice. He appeared on the scene almost 8 centuries after Rasulullah (Sallallahu alayhi wasallam). We acquire the Deen from the Sahaabah, not from an Aalim who appeared many centuries after the Sahaabah.

The Shariah is the criterion, not the errors of Ulama who came several centuries after the era of Khairul Quroon.

Our latest booklet [The Bid'ah Sayyiah Mouloud & Khatam](#) discusses the bid'ah of mouloud in detail.

SALAFI LIES

Q. Salafis claim not to resort to ta'weel (interpretation) of the Qur'aanic verses which pertain to the Attributes of Allah Ta'ala. They accuse us of shirk for interpreting verses referring to Allah Ta'ala being on the Arsh (Istiwa''), His Omnipresence, His Hands, etc. What is the response?

A. Salafis are anthropomorphist's and liars. They ascribe physical body to Allah Ta'ala – Nauthubillah! They confine Him to created space with their belief that Allah Ta'ala is only on the Arsh and not everywhere as the Ahlus

Sunnah believes.

They subtly deny all the Qur'aanic Aayaat which explicitly state the Omnipresence of Allah Ta'ala. As for their claim of not making ta'weel, they are confounded liars. They are the worst in the art of ta'weel.

The Qur'aan states:

"He is the Ilaah (Allah, the Deity) in the heavens and the Ilaah in the earth."

"The east and the west belong to Allah. Whichever way you face, there will be the Face of Allah."

"In any secret gathering of three, He is the Fourth; in a

gathering of four, He is the Fifth; in a gathering of five, He is the Sixth...."

Salafis resort to ta'weel to explain these Aayaat. They do not accept the literal meaning of these Verses. However, as far as *Istiwa' alal Arsh (Established of the Throne)* is concerned, they unequivocally believe that Allah Ta'ala is physically sitting on the Throne, and that He is cordoned off in the space in which the Throne is – in the space created by Allah Ta'ala. Thus, in terms of the corrupt convoluted beliefs of these anthropomorphist liars, Allah Ta'ala is confined to

(Continued on page 21)

THE SPIRITUAL LAUNDROMAT

(Continued from page 1)

vice. He receives no payment for washing the sins of his victim.

On the contrary, despite rendering the service of spiritually purifying his victim with his *gheebat laundromat*, he will be most severely punished on the Day of Qiyaamah. Regarding his punishment, the Qur'aan Majeed states:

"O People of Imaan!

*Abstain totally from
(baseless) suspicion.
Verily, some suspicion is
sinful, and do not spy
(on one each other)
nor make gheebat of each
other. What! Does he love to
devour the flesh of his dead
brother which he (most cer-
tainly) abhors? Fear Allah,
Verily Allah is The Forgiver,
The Most Merciful."
(Al-Hujuraat, Aayat 12)*

When you are informed

about a person who has made *gheebat* of you, there is no need to flare-up. There is no need to confront the person and no need to prove your innocence. He has rendered you a wonderful free service. He has purified you from your sins. Pity him because he has confirmed for himself the punishment of devouring the carrion meat of your dead body.

Rasulullah (Sallallahu alayhi wasallam) said: "*Gheebat is worse than zina.*"

A LOOK OF LUST

Hadhrat Abu Abdullah Al-Jalaa' (rahmatullah alayh) was a renowned Wali during the early stage of Islam. He was the mureed of Hadhrat Junaid Baghdaadi (rahmatullah alayh). Narrating an episode which had happened to him during his early years of self-reformation, he says:

"Once whilst walking in the bazaar I saw an extremely handsome Christian lad. I stared and wondered at the beauty of this lad. While I was admiring the lad's beauty, Hadhrat Junaid Baghdaadi (rahmatullah alayh)

appeared on the scene. I said to him: "Hadhrat, will Allah Ta'ala punish such a beautiful form in the fire?" Hadhrat Junaid said to me: 'Did you look at the lad?' I said: 'Yes.' He responded: "Your look was not a look of *ibrat* (to derive lesson). It was a look of lust. For deriving lesson there are thousands of universes into which you could look and contemplate to gain lesson. You shall taste the punishment of this lustful glance."

So saying, Hadhrat Junaid departed. As he left me, sudden-

ly the entire Qur'aan Majeed of which I was a Haafiz was snatched from my heart. I forgot the whole Qur'aan from the *Alif of Alif Laam Meem* to the *Seen of Surah Naas*.

Shock, fear and grief overwhelmed me. Thereafter for years, I cried, repented and offered penances. Finally, Allah Ta'ala out of His Mercy restored the Qur'aan Majeed to my heart. Henceforth I never again looked at anything because in looking there are great dangers."

Punishment on the Auliya settles almost immediately when they err, even if the error pertains to Mustahab practices. Their close proximity to Allah Ta'ala makes them liable for a loftier standard which does not apply to the rank and file. The slightest spiritual pollution severely tarnishes their souls, and Allah Ta'ala is swift in taking retribution from His close Devotees. Rasulullah (sallallahu alayhi wasallam) said: "*When Allah intends goodness for a servant, He hastens his punishment in this world.*"

SALAFI LIES

(Continued from page 20)

the Arsh and He is no where else while the Qur'aan explicitly negates this baseless concept.

They claim not to make *ta'weel*, yet they brazenly resort to *ta'weel* to explain away and deny the literal meaning of Allah's Presence

on earth and all over the heaven as mentioned with clarity in the Qur'aan.

Their narrative is based on lies and stupidities. While they are at pains and painfully and abortively labour to explain that they do not believe in physical dimensions for Allah Ta'ala, they are in reality anthropomorphist and aggravating this is the fact that they are liars.

BROILER CHICKENS A MAJOR CAUSE OF HEART- PROBLEMS & CANCER

(Continued from page 1)

cial chickens which Rubbish ‘molvis’ halaalize to satiate their monetary lust.

Even if these chickens are slaughtered in your presence 100% in accord with the rules of Thabah, then too, never eat the diseased carrion which may not be fed to even dogs. In addition to even the halaal-slaughtered broiler chickens

being haraam due to the dev-astation caused to health, ALL the halaalized chickens by shaitaan’s agents such as MJC and SANHA, are HARAAM.

Muslims are recklessly perpetrating fisq and fujoor. Sin and transgression are no longer viewed to be sinful. Even the Musaaqid are used for sin. Sin is committed bla-

tantly even in the name of the Deen. This is among the Signs of Qiyaamah. Evil is adorned by shaitaan with a ‘deeni’ veneer to justify indulgence. The worst felons in this satanic art are the molvis.

There should therefore be no surprise when afflicted with the punishment of dis-ease.

HARAAM FEES IN THE HARAAM ‘HAJJ’ PACKAGES

Questions

I have a few questions per-taining to the new Hajj system via the Nusuk Hajj app.

1.) In order to pay for the Hajj package, you have to put an e-wallet in the Nusuk app, with the required amount, be-fore applying. If you do not get accepted, you either have to withdraw the funds, paying a 2.75% fee, or forfeit your money if it is left in the e-wallet. It does not roll over to the next Hajj. My questions are:

- a.) Is it permissible for them to charge this 2.75%?*
- b.) What is the status of for-feited money according to*

Shariah?

Answer

The 2.75% fee is haraam. They are usurping money parasitically. They are evil parasites who thrive on haraam. The forfeited money remains the property of its owners. Such forfeiture is Haraam. The entire Hajj ibaadat has been commer-cialized brutally by both the kufr regime of Saudi Arabia and the shaitaani Hajj agents selling their haraam packages. They are shaitaani usurpers.

2.) Since the new system came into effect, the quota for South Africa has been re-duced and the old queu-

ing system falls away. This means that anyone who has been for Hajj before can ap-ply and receive the same pri-ority as someone who has never gone. Given the situa-tion, shouldn't those who have completed their Fard Hajj be encouraged to abstain from Nafl Hajj to facilitate those performing Fard Hajj?

Answer

Due to the haraam quota sys-tem, it is best to afford the opportunity to those on whom Hajj is Fardh. We have always been discouraging Nafl Hajj and Umrah in these times. See our booklet, *Tour-ism in Islam*.

THE PIT OF GRIEF FOR QAARIS

“Seek the protection of Allah from the Pit of Grief (Jubbul Huzn).” (The Sahaabah) asked: ‘O Rasulullah! What is Jubbul Huzn?’ Rasulullah (Sallallahu alayhi wasallam) said: “It is a valley in Jahannam. Daily Jahannam seeks the protection of Allah 400 times from it (the intensity of its heat).” The Sahaabah asked: ‘O Rasulullah! Who will enter into it?’ Rasulullah (Sallallahu alayhi wasallam) said: “It has been prepared for the qaaris who exhibit their a’maal (deeds – their qiraa’t), and verily, the worst of the qaaris are those who visit the umaraa (the wealthy rulers).”

SICKNESS – THE SADQAH REMEDY

-The importance of water-
Rasulullah (sallallahu alayhi wasallam) said:

“Protect your wealth (by paying) Zakaat. Remedy your sick ones (by giving) Sadqah. Fortify (yourselves) against calamities by means of Dua.”

Sadqah is an efficacious method of treating sickness. A man came to Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) and complained: “I am suffering for seven years from this wound on my knee. I have resorted to every kind of remedy. I have consulted many

physicians, but to no avail.”

Hadhrat Abdullah Ibn Mubaarak said: “Go and search for a place where people are experiencing hardship because of lack of water. Have a well dug for them. I have hopes that with the gushing of water, your wound will be healed.”

The man obeyed. He arranged for the construction of a well. After a short while he was completely healed. Imaam Baihqi narrated the following wonderful episode.

“My Ustaadh Imaam Abu Abdullah Haakim’s face became covered with pimples.

Every remedy failed to cure him. After a whole year passed in this condition, he went to Hadhrat Imaam Abu Uthmaan As-Saabuni and requested: *“During your Jumuah majlis (gathering) do supplicate for my cure.”* Imaam Saabuni that Friday made fervent dua and those present recited ‘Aameen’.

The next Jumuah, a lady sent a letter to Imaam Saabuni in which she had written: ‘I too had made fervent dua at home that night for Imaam Abdullah Haakim. That very night Rasulullah (sallallahu alayhi wasallam) appeared in my dream and said: ‘Tell Abu Abdullah Haakim to make water available in abundance to the people.’

Imaam Baihqi said that he delivered the letter to Imaam Abu Abdullah Haakim. After reading the letter, he immediately arranged for the construction of a well to supply the people with water. Even before a week had passed, his face began to heal. Very soon there remained not a single pimple nor any blemish on his face. He was completely cured.

MOTHER IS YOUR NAFL HAJJ

A man left from the City of Farghaanah (in Central Asia) with the intention of performing Nafl Hajj. When he reached Nishapur, he went to visit Hadhrat Abu Uthmaan Al-Khairi (rahmatullah alayh). He made Salaam, but Hadhrat Abu Uthmaan did not respond. Feeling annoyed, the man reflected in his mind: ‘It is indeed surprising that a Muslim does not respond to the Salaam of another Muslim!’

By *kashf* it was revealed to Hadhrat Abu Uthmaan what the man was thinking. He commented: “Does a person perform Hajj whilst abandoning his ailing and grieving mother?” Jolted by this truth, the man abandoned his plan for Hajj, and immediately set off to return to Farghaanah. He remained in his mother’s service until her death.

After his mother’s demise he travelled to Nishapur to be

in the company of Hadhrat Abu Uthmaan Al-Khairi. When Hadhrat Abu Uthmaan saw the man, he leapt up, embraced and honoured him. He remained in the company of Hadhrat Abu Uthmaan until the latter’s demise.

The rights of a mother, in fact the rights of parents, are sacred. The importance and sanctity of the rights of parents increase with age. The bond of parenthood becomes stronger with time. Even if the son reaches 60 years, he remains a child to his parents and it remains his obligation to keep them happy in all lawful things. It is not permissible for even the adult or elderly son to depart on a journey without the happy consent and blessings of his parents. And a journey in terms of the Shariah is a distance of 77 kilometres or more. Children should not deprive themselves of the won-

derful Duas of their parents when they go on a journey. Rasulullah (sallallahu alayhi wasallam) described the Dua of parents as *‘Mustajaab (readily acceptable), without doubt’*.

Most people indoctrinated with western ideas are oblivious of the Waajib rights of their parents. The western cult of life is the life-style of animals. The parental bond fades into oblivion for animals.

Questions and Answers

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he pronounced Talaaq twice, but he quickly retracted. A maulana says that the retraction is valid. Is our Nikah still valid?

A. The moment your husband gave you 2 Talaaqs, all three became valid and the nikah terminated immediately. You are not his wife.

You are definitely not the wife of the person whom you believe is your husband because he has already issued three Talaaqs. Only if you marry another man and if he gives you Talaaq, will you be able to remarry your former husband.

Q. An Aalim here in Sri Lanka says that secular education is Fardh-e-Kifaayah. This is surprising news for Muslims. Is the Aalim's view correct?

A. The 'Aalim' who claims that secular education is

Fardhh-e-Kifaayah is a jaahil bootlicker of the kuffaar. He spoke absolute nonsense. He must be receiving 'wahi' from Iblees. Shaitaan does have the ability for inspiring people with his 'wahi'. Regarding the 'wahi' of Iblees, the Qur'aan Majeed states:

"Verily, the shayaateen reveal (send wahi) to their friends so that they dispute with you. If you follow them, then verily, you will become mushrikoon."

(Al-An'aam, Aayat 121)

Iblees must have revealed to this jaahil so-called 'aalim' that secular education is Fardh-e-Kifaayah.

Q. At the behest of the kaafir doctors, families will switch off the life support machine of their elderly relatives, whilst watching them desperately gasp for breath in those final moments.

Many families are aware

that this will happen when the machine is switched off, but they take the doctor's word that there's nothing further they can do, and that switching off the machine is the best course of action. In this sadistic movie, the relatives stand and watch their so-called "beloved" vainly grasping for breath.

"Molvis" too, who are in awe of secular academia, will defer such matters to the "medical experts." In these circumstances, is it permissible to switch off the life-supporting machine?

A. Most certainly it is haraam. It is tantamount to murder. If the patient gasps for breath, it will not be permissible to switch off the machine. These doctors are satanists. A satanistically motivating factor for practicing medical murder is to grab the organs of the murdered patient.

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